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"LIBERTY, HOLINESS, LOVE"

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, DECEMBER 11, 1847. N. S. FOLSOM, EDITOR.

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For the Register.

INJUDICIOUS TRANSLATIONS.

We have received a communication of eight closely written pages, from "J. F.," which would occupy from two to three columns, in reply to our editorial Comment upon his article on Injudicious Translations. We cut off, at once, two pages and more of introductory matter, but *give his argument entire.* We take the liberty to throw aside also "another example in favor of an improved translation;" also nearly a page at the close, in which he argues to a point urged by Rev. Mr. Peabody, in reference to interpreting "times" as *years.* All this has no concern with the question at issue. There still remains enough for a communication, occupying as much space as we can spare, or the writer reasonably ask. We shall annex a reply, and trust that this *will settle* the matter.

Having remarked that he was aware that Rev. Messrs Peabody and Stuart do not rank with the commentators who construe the three years into as many years as there are days in the years, and insisted that his words convey no such impression, (J. F. was rather unfortunate in *the* structure of his sentence—for more than one have told us they should receive from his words the impression alleged,) he proceeds as follows:

—

Says my commentator, "The word translated *time* in Dan. vii. 25, is not the same with that which our correspondent notices in Dan. vii. 14." This I deny, most unqualifiedly, on the ground, that words, having a common root, *are the same,* and must have radically the same meaning. I deny also, that "the word in Dan. vii. 14, is an original root, and not a derivative," as the comment asserts. What is a root? and what is a derivative from it? Hebrew primitives, or roots, consist, in most cases, of two, or of three letters, distinguished as radicals. Derivatives are made by adding to these letters, prefixing, or affixing, or both, other letters of the alphabet called *serviles,* as being of use to designate incidental circumstances, as person, mode, tense, &c. in verbs, and number, gender &c. in nouns, together with other matters, such as ease, or euphony in pronunciation, &c. Now, the only difference between the words compared in Dan. vii. is in the *serviles,* the prefix and the affix, not *in the radicals; they are the same, as they* also are in all the places where *a time* is the rendering from the original. How my commentator supplies himself with stuff out of which to manufacture his *athaw* and *awthaw* as primitive words, from which to derive those we have in the text, I know not. (When words are referred to, why not spell them out, since there is no invariable standard of pronunciation fixed by general consent!) In Dan. vii. 14 the word under consideration is composed of four letters, viz. Jod, sounded, according to Pike, like *u* or *y*, and is prefixed, as sign of the future tense, to *oin,* sounded like *o*, first radical; *daleth,* sounded like *d* second radical; then *he* sounded like *e* long, as affixed. The two letters *o* and *d* constitute the radical word and determine its meaning, which is *a time* according to the translation given in other places.

Now to say that this word composed of the four letters I have set down is *athaw,* "an original root" &c., is more than I can understand. As to its being Chaldaic, the fact may be so, as the whole book of Daniel may be called Chaldaic Hebrew, but this is nothing to the purpose, as the two languages are enough alike to be of the same original stock.

But does the root signify *to compute, to reckon,* as the comment states? If it does, (which is not shown by an example,) how does it appear that there can be no reckoning of time but by years? May it not be done by days, months, centuries, or even by cycles? But it is found out, it seems, by our commentator, that *a time* in Daniel iv., where Neb.'s heart is turned into that of a beast, means a *year.* Now, I ask whether this appears from authentic profane history, or from begging the question now under discussion. Until some passage from an ancient chronicle is adduced to verify the supposition that Babylon's king was seven years a companion of wild asses, and that he was restored to reason and his kingdom at the end of this long period, rather than "at the end of the days," as in the text, I shall insist on proof, other than I have yet seen, as a condition of my assent.

Let me not, however, be thought reluctant in yielding to my opponent all the advantages he may derive from kindred texts to make out a good case. I cheerfully allow him to call up all the passages he can assemble to show, that the word I prefer to translate *for a time,* as in Dan. vii. 14, may be rendered *to pass away;* for it will be recollected, that I have never insinuated against the received translation, that it is absolutely bad, but only that it is *injudicious,* relatively bad, as not conforming to other renderings, and taking its place, avowedly, in the class, to which it belongs. When I say of a particular subject, that it is temporary, or *for a time,* what do I say, more or less, than that *it is passing away,* whether its destined period be a year, an age, or even a plurality of ages! Accordingly, *the passing away* of an empire, whose existence is for a limited space, may comport with any assignable degree of continuance, short of absolute permanence.

I am sorry that my commentator does not make himself more intelligible to a tyro, when lecturing upon *awthaw, athaw* and *ath*; but as nearly as I can guess, the latter word is made of two letters, viz., Oin and Tau, and may be found with He affixed to it in Dan. xi. 2, and is rendered *now.* Does this mean *transit, passing away?* as says the comment. The same word occurs in Chap. x. 20. "And now will I return to fight" &c. How great a length of time does this *now* stand for?

In regard to the passages I had quoted from Psalm cii. 13, and Hab. ii. 3, as containing the same word as in Daniel which has been so largely considered, and which the comment says "is a different word from both the others," I have only to ask my friend to look again, and see if the word there does not resemble that translated *time* &c. in Dan. xii. 7 as perfectly as the same man in the morning resembles himself at evening, no part of his apparel being changed, and whether *ath* in connexion, expressing "the *time* to favor Zion," is a good word to signify *perpetuity of time, eternity,* as interpreted in the comment. And when he has done this, let him just turn to Dan. xi. 35, and say whether *ath* or *at,* in that place, rendered *time* of *the end,* expresses perpetuity &c.

Now, let me proceed to the examination of another scricture in the comment concerning my proposed substitution *to purify* for *to destroy.* My examples are in Dan. xii. 10 and Dan. vii. 11, 26. The comment says; "The fact is, they are totally different words in the two Chapters having only a single letter in common." Ah! is it so indeed! Let my learned friend change his spectacles, and look through an improved medium, and I warrant him to find distinctly, that in every place to which I have referred, the word has the two letters which constitute the root, viz. *b r,* which in Matthew we find written *bar,* as *bar*-Jona; and to which my Lexicon gives the Hebrew sense *to make clean or clear and bright.*

To these I might add another example, Dan. xi. 35, "And some of them of understanding shall fall *to purge,* &c." And to find it said in the comment, that "the words have only a single letter in common," is matter of astonishment, of which I can give no account. It is equally unaccountable, to see it further stated, that the word in Dan. vii. is *avath,* as the form it there takes, is most certainly *b r,* with the *he* and *vau* prefixed. There is still another perplexing enigma presented, which it is beyond my power to explain; for we are referred to Jer. x. 11, for a sight of this Chaldaic word *avath,* which is not there in any shape. The word in Jer. rendered *shall perish,* is *a, b, d,* with Jod prefixed, to denote the future tense of the verb, and *vau* affixed to mark its plurality. I might here, methinks, not very improperly, retort the words of my commentator, and say; "I cannot imagine what can have misled" him "so far out of the way." But, perhaps, if I were sufficiently informed, I should hold Gesenius answerable for all the mistakes, supposed to exist in the comment, upon which I am commenting.

—

REPLY.

The remark of "J. F." is not correct, that there is "no standard of pronunciation fixed by general consent." To accord the Hebrew word to a good modern Hebrew scholar, is to place the word before his mind as readily as to sound the Latin word *audio* will bring that word before the mind of the *Latin* reader. Still we had better not attempted the *mere sound* of the word, for quite unfortunately it has led "J. F." deeper into mistakes. The word in Dan. vii. 14, whose sound was given as *athaw* is more properly written *a-dah,*—(the first *a* short; the *d* sounded like *th* in *that, d* being *aspirate;* the second *a* like *a* in *call;* the final *h* silent, and the accent on the last syllable.) In regard to the word *ath,* since it appears our correspondent found out what the word *athaw* (*a-dah*) was, he need not have made so great a mistake as to consider it the same word with that which he finds in Dan. xi. 2, and in Dan. x. 20. The word we referred to may be better written *ad,* (the *d* aspirate, and the word sounded exactly like *ath* in *rather.*) The radical letters our correspondent might have perceived to be the same with the first two in the word *athaw,* (*a-dah.*) viz., *a,* (*ayin,*) which he strangely enough calls *o,*) and *d.* He will find the word in Habb. iii. 6,—"everlasting mountains"—literally, *mountains of eternity.*

"J. F." says that "words having a common root [i. e., the same radical letters in the same order] *are the same,* and have radically the same meaning." This is a general rule, but it has its exceptions. Not to dwell on this, however, let his argument be further considered. He assumes that the two words in Dan. vii. 14, and in Dan. vii. 25, contain each the same two radicals, and he infers they have radically the same meaning. These two radicals, according to him, are *a, d.*

Now to test the value of such an argument, we will take a similar case. There are two Hebrew words *ab,* (corresponding in the radical letters with the root *ad,*) and *abah,* (corresponding with the root *adah.*) The root *ab* (*sounded* like *auv*—the *b* aspirate) means *father,* and occurs scores of times. The root *abah* (*sounded* like *awvaw*)—occurs in Is. i. 19,—"If *ye be willing* and obedient, ye shall eat the good of the land." Also, with a negative, in Ps. lxxxi. 11, —"Israel *would none* of me." Will our correspondent add these two last texts to his list of "injudicious translations," and send them forth along with his other specimens? They would then read, in his amended version, "Israel *would not be a father* to me" [viz., to Jehovah.] And again, "If *ye become fathers,* and be obedient, ye shall eat, &c.; but if ye refuse [to become fathers] and rebel, ye shall be devoured with the sword"?—The simple fact is, that *ab* has *two* radical letters—*a,* (*aleph,*) *b;* and *abah* has *three* radical letters, *a,* (*aleph,*) *b, h.* So also *adah* in Dan. vii. 14, has *three* radical letters, *a,* (*ayin,*) *d, h;* and the word in Dan. vii. 25, translated "time", comes from a root which has *three* radical letters, *a,* (*ayin,*) *d, d*—(two different *kinds* of letters, but three in number; for it is the *number* that counts, there being *biliteral and triliteral* roots.)

"J. F." asks us to look again, and see if the word quoted from Ps., cii. 13, and Habb. ii. 3, does not resemble that translated "time", &c., in Dan. xii. 7. He has not however before asked us to look, for he has not before mentioned Dan. xii. 7. Well, we have looked, and we find, in all three, the word exactly the same. But what of it? The word in Dan. vii. 25, translated "time" &c., with which in his other communication he compared Ps. cii. 13, and Habb. ii. 3, is still different, as we before asserted, from the word in these two last texts, where it is translated "set time;" and it is of course different also from the word in Dan. xii. 7, where it is translated "time, times." Of this "J. F. seems not aware. It would seem that he has confounded Dan. vii. 25 and Dan. xii. 7 together—being deceived by the fact that in our English version they are translated nearly in the same way.

Once more, on the word *to purify,* "J. F." says, "Let my friend change his spectacles", &c. Now our correspondent, with no excuse that he is led into error by any sounding of the words, makes the mistake of taking the letter *d* for an *r.* He made it before, and he makes it again. The word in Dan. xii. 10, also in Dan. xi. 35, is *barar*—a triliteral root composed of the letters *b, r, r.* The word in Dan. vii. 11, 26, which he would also translate *to purify,* is a triliteral root composed of the letters, *a,* (*aleph*) *b, d.* The very word which it appears he found in Jer. x. 11, the radical letters of which he correctly says are *a, b, d,* is the self same word in Dan. vii. 11, 26! We ask him to look again, and see whether there is more than *one* letter in common in *b, r, r,* and in *a, b, d!* Only he mistakes the *d* for an *r!* We are tempted to ask, whether our friend's "spectacles" are leather!

For the Register.

ERRONEOUS DESCRIPTIONS OF THE WEST.

GENEVA, Kane Co., Ill. Nov. 15, 1847.

MR. EDITOR,—I doubt not your readers have been much entertained by the perusal of the "letters from the westward" by your correspondent J. H. A., and he has probably related with a considerable degree of correctness the "marvels" which he has seen and heard of. But I would caution your readers against making up a judgment of a country and people from the relation of the *wonderful things* that may be picked up by a passing traveller.

Western society may not have all the polish and refinement of the society in which J. H. A. has been accustomed to move. Western roads may not be as hard and smooth in a wet season of the year as in New England. But the people of the west are not quite barbarians; and the country about Chicago is not quite a vast marsh literally "submerged in high water." Some of the anecdotes of J. H. A. of western manners, and character, date back for many years, and are gathered up from places along the borders of settlements, hundreds and perhaps thousands of miles apart. If a traveller visiting Boston should relate the story of the burning of the Catholic Convent at Charlestown, the mobbing of Garrison, and the late mob of Gough in Faneuil Hall, in a way to convey the impression that these were all recent and common events, by which an estimate of Boston manners and morals might be made, there would probably be a little feeling among Bostonians that they had not been justly represented. And if they had any regard for the good opinion of the world, they would perhaps not feel particularly pleased with the manner in which they had been shown up.

If our friend in endeavoring to reach Madison and coming to a bog;—on each side of which he sees a track,—chooses to make a *bold* push through the centre, and is compelled to back out, it may be less the fault of the country, than of his want of attention to the maxim that "caution is sometimes the better part of valor."

I doubt not your correspondent *heard what he relates* of the country about Chicago. But his marvels are given with a marvellous latitude of expression when compared with facts, and the uniform state of the country. The country around Chicago though level, and at some seasons wet, cannot with any propriety be called a marsh. Much of the surface is sandy and the subsoil is clay intermixed with gravel. For the greatest part of the year the roads from Chicago are dry, hard, and smooth, but in the spring, or after a heavy rain, they are indeed very bad. In extravagant terms people sometimes speak of the prairie as "covered with water;" but no one acquainted with the country understands that this is a literal fact, nor would the speaker think of conveying the impression that it is "quite submerged," a thing which has not occured probably since the time of Noah; certainly not since the settlement of the country.

He says of the turnpike "This extraordinary causeway is traversed sometimes by *sixty* or *eighty* great teams in a day." This statement is as far below literal truth as some other things are above. One hundred teams an hour carrying wheat and flour has been no very unusual rate since the last harvest when prices were high and the travelling good. At a moderate estimate his account of this will bear to be increased tenfold. This business of cartage and travel over a rough turnpike we hope will soon be diminished by a substantial railroad. Nearly stock enough to build one as far as Fox river has been already taken and the work will be prosecuted without delay.

But for these errors respecting the country we care less than for the impressions made abroad concerning the character of the people, by a recital of almost all the disgraceful things that have been done among us since the first cabin was built. We confess to some sins of barbarism. But we do not like to have them trumpeted to the world. We ask to be judged fairly if not charitably; and we do not think any people can bear an exposition of their prominent faults through a long period, without feeling that they are unwilling to be known and judged by them.

With the kindest personal feelings to your correspondent, I must be allowed in a good natured way to protest against his tell tale manner of writing about the west. We are ready to welcome visitors, but must say, Spare us the exposure of what we remember with shame, make allowance for differences of condition, and kindly "pass our imperfections by." A. H. C.

For the Register.

CHEAP EDITIONS OF UNITARIAN WRITINGS.

MR. EDITOR,—I am rejoiced to see the efforts which are making to get out a really cheap edition of Dr. Channing's writings; and sincerely hope that the spirit which prompts those efforts will not be satisfied with the publication of these works only. Highly as the writings of this great and good man are to be valued, I think we have many books which, to say the least, are as well calculated to do good, especially to *the mass* of readers, as any thing which his pen produced.

An edition, equally cheap, of Henry Ware, Jr.'s life and writings, I think would command a ready sale; and in many cases would answer a better purpose for distribution than even Dr. Channing's. Moreover, it seems very desirable, that of both publications the several volumes should also be prepared so as to be sold separate, if required. In a multitude of cases the gift or sale of one or two volumes containing appropriate subjects, could be more easily afforded, and in fact would do more good than the whole.

There is nothing more wanted among our denomination than CHEAP books. It is too true that the largest portion of our most valuable publications have been, from some cause or other, published at very high prices, and thereby much restricted in their sale. But it is not books of a "doctrinal" or denominational character of which the want is most felt;—for these, the Tracts of the American Unitarian Association may in some measure supply;—but works of religious and Christian-moral instruction and edification, and especially Tracts and Books for children and youth, and the unlearned. The bringing forward of an extended course of such books presents, it seems to me, a field of more usefulness, than any other which can be named. If any one will examine the publications of the American Tract Society in this department, especially their recent series of books and tracts for children, and for persons in humble life, he will understand what may be done, and can conceive of the immense power which is wielded by this mode of operation. Here, besides multitudes of larger works, the price of which will astonish any one not acquainted with the secret of immense editions and sales, may be found packets containing from six to twenty-four small books, beautifully printed and tastefully done up, and with really elegant engravings both in design and execution, which are sold for a few cents. Thus for an expense which almost any one can afford, (and if he cannot, he can obtain them gratis) the Sunday School Teacher, the Traveller, or the occasional visitor among the poor, may fill his pockets with words which will long outlive those of his own voice. But from this full source conscientious Unitarians, or anti-Calvinists are shut out by the fact, that even the smallest of these books contain, almost invariably, some doctrine of Calvinism set forth, usually, in the most offensive terms, as if to prevent the excellence of the book in other respects from being adopted by those who will not also disseminate the poison.

Cannot something be done in this matter!

A. G.

SANCTIFIED AFFLICTIONS.

Milner, in one of his works, most accurately calls affliction "The theology of Christians." To the same purport is the testimony of a learned French divine and tried saint of God: "I have learned more divinity," said De Rivet, confessing to God of his last days of affliction, "in these ten days that thou art come to visit me, than I did in fifty years before. Thou hast brought me to myself. "Before I was afflicted I went astray and was in the world;" but now I am conversant in the school of my God; and he teacheth me after another manner than all those doctors, in reading whom I spent so much time. Were I to enjoy Hezekiah's grant, and to have fifteen years added to my life, I would be much more frequent in my applications to the throne of grace. Were I to renew my studies I would take my leave of those accomplished triflers, the historians, the orators, the poets of antiquity, and devote my attention to the scriptures of truth; I would sit with much greater assiduity at my divine Master's feet, and desire to know nothing but Jesus Christ, and him crucified. This wisdom, whose fruits are peace in life, consolation in death, and everlasting salvation after death—this I would trace; this I would seek; this I would explore, through the spacious and delightful fields of the Old and New Testaments." Such was the testimony of one who had cultivated the classic fields with no inconsiderable success, and who, above most men, had enriched his soul with the glorious treasures of the word of God; whose praise is in all the churches, as the author of Theron and Aspasio. [Bridges.

THE FOLLOWER OF CHRIST.

Some men will follow Christ on certain conditions—if he will not lead through rough roads—if he will not enjoin them any painful tasks—if the sun and wind do not annoy them—if he will remit a part of his plan and order. But the true christian, who has the spirit of Jesus, will say, as Ruth said to Naomi, "*Whither thou goest, I will go!*" whatever difficulties and dangers may be in the way. [Cecil.

PREACHERS MUST BE IN EARNEST.

"He that negotiates between God and man,
As God's ambassador, the grand concerns
Of judgment and of mercy, should
Beware of lightness in his speech."

To be born, to live, and to die, are real events. Pain, grief and dissolution are serious things. The Savior of the world was serious and earnest in all his labors, both as a teacher and worker of miracles. The Prophets and the Apostles were serious, solemn, earnest, pointed, conscience awakening, and soul-stirring preachers. It is said that Jerome used to say, "that he never entered the pulpit but that the trumpet of the judgment day seemed to be sounding in his ears." The most successful ministers of the gospel have not been eminent as school-trained rhetoricians; but, eloquent in their own way. Eloquent because they loved the souls of men, and loved the truth by which they were to be saved, and earnest in presenting it to them. We believe the want of point, plainness and earnestness to be an error of many of the preachers of our times. They are not successful because they are not in earnest. They do not realize the full meaning of their message, and the awful responsibility of their vocation. Eminent orators have always been earnest speakers. Hall, Chalmers, Griffin, and Payson, were serious, earnest, impassioned preachers.

Eternity and the rewards of a well or ill spent life, are serious realities. Surely if men should ever be serious and earnest, it is when they are addressing their fellow-men about their eternal welfare. [N. O. Protestant.

POWER OF EARNESTNESS.

This earnest force is in truth, the main element in the impressiveness of public speaking. It carries conviction to the minds of the hearers with a power that nothing else can give. Its absence is an irreparable defect. Sincerity is not enough; desire to be useful is not enough. Men must have that ardent impulse, which, breaking through every barrier, attests to the world their sincerity, by urging them to the most devoted efforts in the diffusion of truth. They must be distinguished by peculiar energy; they must have moral power to compel respectful attention. The thorough earnestness of such men in everything they undertake is an attribute of their character, which, if it were not developed in religious agency, would find vent in some other direction. Their advocacy *could not* be marked with cool indifference, or by a suspicious sincerity. It is part of their very nature to "throw their whole soul into the work." They require no elocution to teach them a mock earnestness, for the natural expression of their mental emotions accompanies and enforces their deep-felt utterances. So spake Paul and Luther, Ignatius Loyola and Whitfield, Peter the Hermit and Knox.

ELOQUENCE.

Different styles of eloquence, each producing the desired effect:

"Contribute liberally, my brethren; give such a sum as you would not be ashamed to place on the altar of Heaven, in presence of an assembled universe." [Bishop Griswold.

"Give generously, my friends; not four-pence half-pennies, but run your hand into your pocket up to the elbow, and bring out a handful, as a sailor would if you needed his aid."

[Rev. Mr. Taylor.

CONSECRATION TO THE TRUE AND THE HOLY.

[From Rev. Mr. Richardson's Discourses.]

The true artist devotes all the various energies of his mind and soul, and consecrates his whole life, to his chosen art. His whole existence is but one continual aspiration, one persevering endeavor, one long struggle, after perfect excellence in his peculiar vocation. All things in nature and in thought, in human life and in past experience, are rendered tributary to the one great purpose upon which all the united powers of his being are concentrated. No sun that shines, no single star that glimmers in the evening sky, nor changing cloud, nor stream, nor tree, nor simplest flower, that does not give its share of beauty to aid, enrich, and stimulate the soul of the real artist. No gleam of beauty, no fleeting vision of loveliness, no great and sublime event of the past, no striking incident of the present, that does not contribute something towards his beloved art. All literature, all thought, all science, and all history pour their wealth into his intellectual coffers, and excite and urge him on towards perfection. If he would be true to his art, if he would be successful in its prosecution, he must not while away the hurrying hours in mere dreams and speculations, nor consume his life and waste his powers in only studying and inventing various theories of art, or in the mere discussion of abstract principles.

And so, my friends, with the Religious Man, the Christian. All things in the Universe contribute to his religious growth to his progress in a religious life. For *Religion is the great art of life,—the art of arts; and noble, worthy deeds, and a good life,—the perfect life of Christ,—is the grand object, the great and glorious work, this divine art labors to effect;* and the Religious Artist, the Christian, the Good Man, uses all things but as means to this great end. The beauty and glory of heaven and earth whisper to him of the All-Good and the All-Fair; they thrill his soul with grateful joy, and call forth his love for their great Author. Nay, more than this, they inspire him with a living spirit of beauty, and a desire after inward loveliness, after moral and spiritual excellence. From the records of human experience, and the daily events of life, he derives various instruction, encouragement, and warning. He uses all thought, all science, all literature, not only in acquiring nobler and juster ideas of God, of Truth, and of Duty, and a fuller knowledge of the great moral and spiritual principles whose application to life constitutes the beautiful art of Religion; but he employs all these varied means more especially in helping him to carry out and perfect this Art in all its various details, in accomplishing the grand result of all religious culture, a good and holy life. With the true artist's keen perception of what is fair, he seeks after moral and spiritual beauty; and, with a like earnest devotion of spirit, he never rests, he is never satisfied, till he has incarnated this beauty in his life, till he has actualized his high ideal, till he has transformed himself into a perfect image of the heavenly beauty. He does not spend his time in mere religious theories and theological speculations; but he devotes himself to religious deeds; he labors with all the various energies of his nature to accomplish the work of a religious life. For the truest Theology is but the Science, or the Philosophy of Religion.

UNION.

[From Rev. Mr. Briggs' Sermon.]

Union shall come as a result of this unfolding of universal truths. It shall come, also, as a result of broad enterprises for the application of Christian truth to the sins of the world. It is one of the certain tendencies of all wide philanthropies, to bind men of differing sects and nations together by a holy tie. Out of these wide spread evils, in the fathomless mercy of God, an influence may come, which shall tend to establish this bond of universal brotherhood. The lovers of peace, of all climes, unite against the common scourge and crime of the world. And lo! while they labor for the overthrow of war, their hearts are knit together into a closer fellowship than even Hope had dreamed. "Fear not, little flock,"—work for universal truths, for the regeneration of the world's life, and the kingdom shall be given you. You shall wield a power that cannot be measured by numbered ranks of disciples, but which shall act like the invisible attractions of nature, silently modifying human thought, and drawing men together as the Cross makes them one. To a superficial judgment, to the eye only, you may seem to have a feeble existence. But that is because your life is becoming an omnipresent spirit. "God hath set a guardian legion very near you," that lives and works in the universal aims and the redeeming ministries of Heaven; and "their hosanna rolleth over you" for ever.

Beautiful was the life of one who hath passed on before us, into that Heaven of free thought and free love in which his spirit had always endeavored to dwell. Few human lives have been a better type of the two thoughts which we have desired to present. Cheerfully he bore the name of a peculiar, a despised sect; yet he chiefly communed with the universal truths of God's spirit, and the soul's wants, and Christ's love, which raised him above the trammels of all systems. He labored for a Theology which could embrace the world, as the God of whom it speaks pours down His enlightening grace upon all souls. And beautiful it was to see how these broad principles carried his sympathies over all climes, to all children of the race. It was the complete development of such a life—its perfect bloom and flower—that one, who began by proclaiming God as a universal Father, should offer his last pleading in the world for the brotherhood of the slave. What preparation for the heavenly judgment could be more true, than to go up thither with words lingering upon the lips, which were inspired by that declaration of Jesus—"Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." Let me thank that departed spirit for the words of life which it spoke to me, and is speaking to me still. Let me crave its forgiveness, if I rashly claim its sanction for any thoughts of mine. Yet, if I asked any human sanction for the expression of this hour, I should seek it there. Father of Light! let the spirit of our ascended brother, of all the holy, of Jesus himself, come down to us, now they have gone from sight, revealing to us more of their inward life than in the day of their presence, that we may follow through their path of fidelity, to their glorious rest!

CORRESPONDENCE BETWEEN UNITARIANS IN AMERICA, AND UNITARIANS IN ENGLAND AND SCOTLAND.

LETTER FROM AMERICAN UNITARIAN MINISTERS.

The Friends of Unitarian Christianity in Boston to their Brethren in a Common Faith in England and Scotland.

HONORED AND BELOVED,—It is already known to some of you that the anniversaries of many of our most important societies, religious and charitable, are statedly held during the last week in May, and the anniversary of our "American Unitarian Association" will be holden this year in Boston, on Tuesday, the 25th of that month.

We number it among the satisfactions and benefits of these, our anniversaries, that they assemble, from distant places of the land, our Christian friends, to reciprocate our views and feelings, to impart information and to quicken each other in the sacred cause in which we are engaged.

We write at the present time, to express our earnest wishes that some of you—our brethren in England—might be present with us on these occasions, and more particularly on that to which we have just referred; and it would give us the highest satisfaction to welcome any of our Unitarian friends in your own or any other part of the United Kingdom, on this or any future anniversaries, who might be disposed and inclined "to come over and help us." We can assure to you the heartiest reception that our houses or our hearts, our respect for your characters, our sympathy in your labors, can offer.

We request that this invitation may be accepted by our friends, as well in Scotland as in England, and with our most respectful regards to them and to yourselves, we are,

Christian Brethren, yours in the bond of our Common Faith,

Francis Parkman,	Ezra S. Gannett,
Charles Brooks,	Geo. E. Ellis,
James Freeman Clarke,	F. D. Huntington,
Samuel Barrett,	E. Peabody,
A. B. Muzzey,	S. K. Lothrop,
Alexander Young,	J. I. T. Coolidge,
Chandler Robbins,	Frederick T. Gray,
R. C. Waterston.	

REPLY OF UNITARIANS IN ENGLAND AND SCOTLAND.

PREAMBLE.

"After anxious consideration, it has been thought that in pursuing the method adopted in the following document, the subscribers have availed themselves of the only course which was open to them to take. Though emanating from a few, the Invitation from our Brethren in Boston was in terms addressed to our body at large; while from the absence of any formal Superscription, it could hardly devolve upon any of our established Associations to undertake the responsibility of an answer. In these circumstances, the following Reply having met with an extensive approval among "Their Brethren of a common faith in England and Scotland," is now, with all good wishes for its propitious reception, transmitted to their friends in Boston;—not without feelings of regret that unavoidable causes of delay have rendered it impracticable to forward it at an earlier period of the present year.

It may be added, that there is the more reason for this regret;—from the modification of some of the circumstances which first suggested it. The American Unitarian Association, named as a special object of attraction in the Invitation of their Boston friends, has anticipated the subscribers in the removal of one chief ground of the embarrassment which was felt by many of the Brethren in England. And not this only,—but a full and emphatic denunciation of the system of Slavery as in direct opposition to the law and will of God, entirely incompatible with the precepts and spirit of Christianity, and wholly at variance with a Christian profession, has been adopted by that Association at its Annual Meeting in this year. Such a declaration none can fail to honor and rejoice in. While, unhappily, in the non-adoption of a Resolution calculated to give it completion and consistency, that no person involved in the System so described and so denounced "ought to be elected to any office or Agency in that Association," there appears to be an indecision if not a tendency to compromise on this great subject, so momentous to the interests of the World and so trying to the spirit of the Churches,—which calls for an expression of sorrowful concern on the part of those who have been invited to participate in the proceedings of a body thus circumstanced; and who, in other respects, have such ample cause to honor it for its zeal and look up to it as an example."

To our Brethren, the Friends of Unitarian Christianity in Boston, U. S.

REVEREND AND DEAR BRETHREN,

We have heard of your fraternal invitation to the Unitarians of this United Kingdom, to join in the celebration of your religious and charitable anniversaries, usually held in your city of Boston in the month of May.

We gladly acknowledge, we have been accustomed to regard those annual meetings with a lively sympathy and interest. The reports of their proceedings have filled us from year to year with delightful hopes for the future, and with enlarged admiration and affection for so many fervent fellow-laborers in a cause which is dear to us in proportion as we believe it to be, above all others upon earth, "the great power of God" for the true and enduring happiness of the whole family of man.

To be permitted to share in such celebrations would be felt as a high privilege. To do so in compliance with the cordial terms of the invitation you have sent us, could not fail to be a source of enhanced pleasure; and should such a pleasure be realized, we rejoice in the belief that the interchange thus promoted of friendly greeting and religious experience, would mutually strengthen, not only our personal regards, but still more important and extended interests (understood in no narrow or sectarian sense) on our common denominational objects. Boston to us would, indeed, be interesting ground; and the scenes which have been familiar to the living and the dead with whose names our reverence and love are affectionately intertwined, could not be visited by us with any common emotion.

Nevertheless, in the exercise of the liberty wherewith the gospel makes us free,—and encouraged by the recollection in which you permit us to hope we mutually stand,—we feel that we should be frank in the expression of our thoughts, and that it becomes us to state that there are circumstances, as we have lately been informed, which justify our anxiety for some explanation,—in order to disembarrass a proposal which, apart from those circumstances, could not be otherwise than acceptable and grateful to our hearts.

It has been reported, Brethren, that among the officers of one of the most important of those Societies in whose operations you have invited us to take a part,—among the fifteen Vice-Presidents of the "American Unitarian Association," for the official year but recently closed, —there was at least one individual in the unhappy predicament of being *a holder of Slaves.*

We are anxious to direct your attention to this very grave fact. We feel that, whatever the relations of charity may be with one who *claims a property in the person of a fellow being,* obligations in regard to public religious co-operation cannot be considered as parallel, without the implication that such a claim is one which a pure and advanced Christianity can recognize. And we therefore would entreat of you some adequate assurance, either that such occurrence was inadvertently permitted during the past,—or that in the constitution of your societies for the time to come, there are unequivocal guarantees that no such an appointment can by any possibility again occur.

We implore you, Brethren, to forgive our liberty on this important point. Next to our own,—nay, rather as part of our own,—your reputation is dear to us; and for you, as for ourselves, we would urge it as a solemn duty in the sight of God, and in behalf of men, that in this matter you study to walk circumspectly; that you suffer not your good to be evil spoken of; and that you prevent the reproach to your name and Church of seeming to admit by such an appointment,—in this period of comparative progress and light,—the fitness for religious co-operation of parties directly and personally involved in the deepest and direst wrong which one human being can inflict upon another.

* Remember, brethren, that there can be no Slaveholding without Slaveholders: and that if the former be the dark and evil thing which many of your most eminent men and honored divines admit it to be,—he whose position it is to be a Slaveholder, forfeits his claim to be acknowledged as a benefactor to mankind. In the systematic perpetration of that which subverts the first rights of human nature, and shocks the dearest principles of Christian love,—whether he err in ignorance, or sin against knowledge, he ceases to have power to aid in turning mankind from darkness to light; and by the act of partaking in an institution demoralizing in all its aspects, and essentially at variance with the spirit of modern society, *abdicates his mission* to join in the diffusion of purer views of the Gospel, as the herald of a higher civilization and of humaner and more Christian forms of social life.

* We pray you, brethren, to take these thoughts into your earnest consideration. For the honor of our common faith,—for the personal regard we bear yourselves,—we ask you to set our minds at rest on a subject, from recent events on your continent assuming so increasingly painful and alarming a character,—and to reassure your fellow-believers in the land of your ancestors that their brethren of the West, in regard to Slavery and Slaveholders, are "without spot from the world," and have a name "above fear and above reproach."

With affectionate acknowledgements of your kindness, and all earnest desires to preserve and reciprocate it, we remain, Reverend and Dear Brethren, your faithful servants in the Gospel.

[Signed by 54 ministers and 1430 laymen.

MEETING IN NEW YORK CITY IN BEHALF OF ITALIAN INDEPENDENCE.

This meeting, agreeably to a call signed by 700 citizens, was held Nov. 29. A Report was read by Mr. Horace Greely, speeches were made by several gentleman, and letters read from others who could not be present. The following is from the N. Y. Tribune, commencing with the Report.

"To His Holiness Pope Pius IX.

Venerable Father—The people of these United States have observed with profound interest the circumstances which attended and the events which have followed your elevation to the pontificate—an interest which has ripened into sympathy and unmeasured admiration. On behalf of a portion of this people, we tender an expression of those sentiments of regard and emphatic approbation which are cherished by all.

We address you not as a sovereign pontiff but as the wise and humane ruler of a once oppressed and discontened, now well-governed and gratefully happy people, We unite in this tribute, not as Catholics, which some of us are while the greater number are not, but as republicans and lovers of constitutional freedom. Recent as is our national origin, wide as is the ocean which separates our beloved land from your sunny clime, we know well what Italy was in the proud days of her unity, freedom and glory—what she has since been while degraded by foreign rule and internal dissension—and we have faith that a lofty and benignant destiny awaits her when her people shall again be united, independent and free. In the great work of her regeneration, we hail you as a Heaven-appointed instrument; and we ardently pray that your days may be prolonged until you shall witness the consummation of the wise and beneficent policy which is destined to render your name immortal.

But, Venerable Father, we know well that the path you have chosen is one of extreme difficulty and peril. Our own immediate ancestors struggled through an age of dangers and privations to achieve and consolidate the blessings we now so eminently enjoy, though favored with a leader such as has rarely been vouchsafed to a people striving to be free. In the world we now inhabit, it is divinely appointed that virtue shall be tried by adversity, and that enduring glory, like freedom, shall be accorded only to such as by unshaken fortitude no less than courageous effort prove themselves worthy of the precious boon. We, therefore, the countrymen of Washington and Franklin, of Adams and Jefferson, are well aware that you did not enter upon the course you have chosen without a deliberate renunciation of ease, of security and of aristocratic favor. We know that you must have already resigned yourself to encounter the machinations of the crafty, the hatred of the powerful, and—most painful of all—the misconceptions of the well meaning but deluded. We know that you must have calmly resolved to encounter the untiring hostility and dread of all the unjust or tyrannical rulers who assume to lord it over any portion of the fair Italian peninsula—all who fancy that social order consists in the maintenance for themselves of those conditions of luxury and sloth in which they have hitherto uselessly existed—all who fear, or selfishly affect to fear that religion must perish if not upheld by the fleeting breath of emperors and kings. And, more formidable than all these, you must have

have girded yourself to encounter, and by God's help to overcome that fickleness and ingratitude of multitudes just released from benumbing bondage, which could clamor in the wilderness to be led back to the flesh-pots of Egypt—which among the co-temporaries and even the followers of our Savior could leave Him to bear in solitude the agony of His cross, and which in your case, we apprehend, will yet manifest itself in unreasonable expectations, extravagant hopes, impetuous requirements, and in murmurings that nothing has been earnestly intended because every thing has not already been accomplished. That you will be guided and shielded from on high in discharging the transcendant responsibilities of your position, we will unwaveringly trust.

And, Venerable Father, dark as the clouds which envelop the present may be, we do know that the sunshine of the future will overpower and dispel them. To say nothing here of the clear assurance, fast anchored by the eternal throne, that no *generous* deed or endeavor can ever be really defeated or fail of its ultimate reward, we assure you from joyful experience, that the blessings of constitutional freedom far outweigh all the perils and sufferings through which nations advance to their achievment. Short as our national life has been, it has already demonstrated to every thoughtful observer the immense superiority of liberty to despotism as an element of national growth and social well-being; it has shown that the rights of persons and property may be better secured under a government which guaranties rights and powers to all than under any other; that the agitations and acts of violence which are incident to human frailty or injustice under any form of government are far less frequent under ours than any other; and that whatever dangers may assail or threaten us, have their origin not in an excess of liberty but the contrary. So much, at least, we feel that we are amply justified in saying, in view of your position, the perils it braves and the anticipations it justifies.

In defiance of superficial appearances, we do not apprehend that the mailed cohorts of despotism are about to be set in motion against you. The age in which we live is one of moral rather than physical warfare—in which the artillery of the press commands and silences that of the camp—in which opinion is more potent than bayonets. We trust, therefore, that against any direct or open resort to force and bloodshed, you are shielded by the panoply of good men's approbation and sympathies thoughout the length and breadth of Christendom. But should these expectations be disappointed, let the rash aggressor beware! The first shot fired in such a contest will reverberate from every mountain, summoning the brave and noble from every clime to stand forth against injustice and oppression—to battle for freedom and mankind. In such a contest, no one familiar with the history or character of the American people can doubt that their sympathies will be active, and not wholly fruitless. That Italy will be spared the devastation and christendom the guilt and scandal of such a contest, we will not harbor a doubt; but in any case we will hope that this testimonial of the interest and admiration with which you are regarded by twenty millions of people will not have been wholly in vain.

We are, Venerable Father, yours most truly.

Six resolutions were then presented, which were sustained by eloquent speeches from Hon. B. F. Butler, Theodore Sedgwick and others; and it was voted that the proceedings be properly attested and forwarded to Rome. Several letters were also read from distinguished gentlemen, and among them one from President Everett, which we copy below.

"Cambridge, Nov. 23. 1847.

Gentlemen: I have had the honor, this day, to receive your letter of the 18th inst. inviting me to attend the meeting to be held on the 29th, for the purpose of expressing the earnest sympathy with which the citizens of the United States regard the efforts of Pope Pius IX. and the Italian people for national independence and constitutional freedom. It would afford me the greatest pleasure to be present on this interesting occasion. I regret that I am prevented by my official engagements from enjoying that satisfaction. The measures pursued by the Sovereign Pontiff of Rome for the political and social reform and elevation of the people, constitute a scene in human affairs as august and affecting as it is strange and unexpected. We behold the head of the oldest government existing in the world—the government most deeply entrenched in the traditions of the past—placing himself at one stride by the side of the most frank and trustful friends of improvement and progress. His example seems likely to be followed at once by Sardinia and Tuscany; and whether seconded or not by rulers, will, unless woful errors are committed by the leading minds, awaken a spirit in the mass of the people throughout the Italian Peninsula, which will sweep away all opposition. The south of Europe is, I think, on the eve of great events.

Such a spectacle as this; that of a people possessing the most interesting traits of character, (greatly misjudged by foreigners who travel post-haste through the country,) struggling to emerge from the depths of abject misgovernment into the light of liberal and popular institutions, invites a passing reflection upon the all-important influence of this country. We do well to assure them of our sympathy. It will cheer some patriotic and thoughtful minds in dark moments. But sympathy alone is but an empty word. They want the substantial aid of a bright example, the instructive lesson of experience. If we wish to recommend free institutions we must show them in their fruits. In proportion as we exhibit an example of order as well as freedom; of an intelligent and generous popular action; of public virtue on the part of the union and all its members; (for if Italy assumes any formal nationality, it is likely to be some kind of a confederation;) of the pursuit at home and abroad of the great end for which Providence has appointed the families of man, viz: the promotion of human virtue and happiness, we shall afford encouragement to our brethren in Italy, who are struggling to throw off the abuses and corruptions of ages. But if we pursue an opposite course—if we show them that the worst evils of old and corrupt governments may exist under the name and form of republics, we shall not merely sink into a rapid and deplorable degeneracy ourselves, but shall help, in other parts of the world, to rivet chains which might otherwise be broken.

Cordially uniting in your best wishes for the progress of enlightened reform in Italy, and sharing your warmest feelings of respect for the noble spirit which has been raised up to conduct it,

I remain, gentlemen, very faithfully yours,
EDWARD EVERETT.

To Robert Hogan, &c., Committee."

CHRISTIAN REGISTER.

BOSTON, DECEMBER 11, 1847.

The article following is drawn up by the Secretary of the "Board of Managers" of the Society, whose claims he presents. It is eloquent with facts that speak to the heart of every Christian man and woman who have it in their power to give pecuniary aid.—"I was a stranger and ye took me in," are the words of the "Son of man," who when he was on earth had "not where to lay his head," and who regards that as done unto him which is done to the destitute among God's children. It is not the fulfilment of the law of love to send them to our "almshouses," nor can we take them to our own homes and firesides. If such "Homes for the Destitute" could be multiplied in our cities, and throughout the land, and remove the necessity for alms-houses, it would be a nearer approach to the divine idea of the Son of man respecting the poor. We cheerfully yield to the article the first and the only space we had reserved, this week, to ourselves as editorial.

For the Register.

TEMPORARY HOME FOR THE DESTITUTE.

The experience of poverty in this city has shown a multitude of cases of sudden destitution, especially of women and children where a temporary shelter and support may connect more prosperous periods of life, and prevent a fall into conditions of great suffering and danger. The necessity of a temporary asylum for sufferers of this description was brought before the legislature two years ago by Mr. John Augustus; and the Committee to whom it was referred, considering it beyond the province of the State, urged it upon the private charity of the citizens of Boston. It is upon this footing that the Home in Albany street has been established. The Home has now been in operation nearly a year, and a sligh: sketch of its experience, in anticipation of the Annual Report, may serve to disclose some of the conditions of want in the city, and the claims of this institution to public sympathy and support.

The classes of cases which have received relief have been very numerous, and many of them appealing most strongly to the sensibility—young children abandoned by their parents, or bereaved of their natural guardians by death or crime,—young women unexpectedly thrown without resources upon the mercy of society,—cases of sickness involving a household of children in sudden neglect. Cases of this description are occurring every day in the city, and established means of relief are of no avail. Relief to be of service in these must be immediate, and all the relief that is needed is probably temporary. From the number of children who have been found the past year, deserted, diseased and on the brink of starvation or death by cold and neglect, it is to be feared that some of these little ones are not reached by any helping hand and perish in our midst. The greater proportion of them are saved by the charity of those hardly raised above the same condition. Is there no need of a *home* for such children?

Let the outline of a few of the cases which have come under the immediate influence of the Home answer this question.

In January last the shelter of the Home was offered to a child under the following circumstances. Six months before, the mother had been arrested on a Saturday, and on Monday sentenced to the House of Correction. During the whole period which had elapsed, this child, a girl of 13, naturally attractive in appearance, had wandered from one precarious shelter to another, deserted, orphaned, seen and watched over by no one. The expiration of the mother's sentence prevented the entrance of the child into the Home, which had then just been opened.

One of the coldest days of February, a woman was admitted into the Home who had passed the night in the streets without a shawl or adequate clothing. She was a wife of a volunteer, who had been thus utterly deserted. After a few days spent at the Home, she obtained a good situation in a family. Four or five members of the families of volunteers have been thus received by the Home, one a mother who had come from the country in the hope of rescuing a son who had enlisted.

In April a female was necessarily subjected to a severe surgical operation. Two of her children, boys, were admitted into the Home and remained there nearly three months till her recovery.

A short time since, a mother with a child 4 years old sought admittance at the Home. She had brought her child in her arms from Illinois where the father had died. She was barefoot, sick, and exhausted. She had asked admission for her child at the House of Industry which had been refused unless the mother should accompany it to take care of it. Wishing to seek employment and re-assume the care of her child and not to become a pauper, she was a proper subject for the Home.

There are now at the Home two children under six years of age, a boy and girl, who were found at the North-end in a cellar, abandoned by their parents. Their names, their relationship to each other, are unknown. As far as the rest of mankind are concerned, their existence may be said to date from the time when they were given into the hands of proper guardians. When found they were sick and squalid. The Home has received ten or twelve similar cases.

Two or three cases have been furnished to the Home by the police. They were cases of young women rescued from conditions of imminent exposure.

During the last summer the House of Industry was so crowded and infected with disease, that admission was refused to many applicants. Several of these cases were provided for by the Home.

Some provision is about to be made by another institution, for furnishing board at a low rate for young females seeking employment in the city and placed in an exposed position. There is a portion of the same class unable to pay even a small pittance, several of whom have been provided for by the Home, and enabled to obtain suitable places. Several of these have been received through the agency of the Secretary of the Society for the prevention of pauperism.

An important object of the Home has been to procure suitable industrial positions for its inmates, and especially to place the children in families where they would be adopted or suitably cared for. Positions in the country have always been sought after, where the individuals may never be lost sight of, as occurs too often in the city.

The number received during the last ten months at the Home has been 140. Of these 47 were under 10 years of age, 27 between 10 and 20 years, 29 women over 20 years, and 18 women with young children, amounting to 36—Total, 140.

Of these, 29 have been placed in families in towns; 27 have returned to their families or friends; 19 have left of their own accord; 60 have been placed in the country; 9 remain, and 1 has been sent to Deer Island, and 1 to Dr. Lawrence's Hospital for children.

These details will show the need of an institution of this kind. The experience of the present year it is trusted will make the Home a more efficient instrument of good another year. If it supplies a real want, it must look for its support to the subscriptions of those, by whom its place among charitable Institutions is appreciated. Any contributions for this purpose may be forwarded to Mr. Edward Winslow, No. 5 Broad street. At the annual meeting the subscribers will be invited to be present, and aid in giving to the future organization of the Home the wisest direction.

W. F. C.

For the Register.

UNITARIAN PETITION FOR PEACE.—ITALIAN DEMONSTRATION IN NEW YORK.

I do not sign the petition against the war; first, because it is bringing sectarian distinctions to bear on a political subject. We have sectarianism enough in our ecclesiastical relations and diversities, and it does quite enough to estrange us one from another. Why shall politics be embarrassed and perplexed by our placing ourselves before the government in sectarian attitudes, and that too in matters where there is no difference of opinion between us and our brethren of other denominations?

Secondly, I do not sign the petition; because, coming from Unitarians, a body despised by three-fourths of the members of Congress, it must, so far as it has any effect at all, do mischief to the cause, by bringing upon it something of the odium which belongs to us. Thirdly, I do not sign it, because it is too dictatorial in the terms it proposes. I do not know whether the means proposed are those best fitted to secure the end.

We ought, in all such cases, to have some regard to the end, as well as to our own feelings. The Italian Demonstration in New York, as a mere expression of feeling, was beautiful; but what must be the effect, as far as it has any!

The pope, if sincere in his measures of reform, must find his great difficulty in dealing with those in his own church, who dread all innovation, and with the Austrian government, which dreads the progress of liberal opinions in government. Now this enthusiastic demonstration from a body of heretics must alarm the fears of the former, and these plaudits from republicans confirm the apprehensions of the latter; so that in either case, if the movement have any effect, it must only embarrass the measures it would advance. Let us rejoice always before God at the prospects of good, and do what we can wisely for the good of our race; but in our public action be careful not to injure those whom we would aid.

P. D.

We take the opportunity to say, that this communication on the whole expresses our own views. We have not signed, and cannot sign, the Memorial, Unitarian though we are, and willing to be called so. Is it too late to start a new Memorial, which shall admit of signatures of persons of every denomination?

Ed.

For the Register.

CORRESPONDENCE BETWEEN ENGLISH AND AMERICAN UNITARIANS ON SLAVERY.

Notwithstanding the number of the documents which have been exchanged between some of the Unitarians of this country and of Great Britain, doubtless many who are ranked with that denomination on this side of the water are still in the dark as to the meaning of all this correspondence. We have followed in our minds and with watchful interest the whole course of proceedings thus involved, and perhaps a few words by way of review and comment may help out a more complete idea of the matter to some readers.

It is within the memory of those among us who have reached mature age, that some sixteen years ago a small number of men and women, connected with our Churches in Boston and the neighborhood, became earnestly engaged in the Anti-Slavery cause. They adopted such opinions and entered upon such a course of action, as seemed to them to be alone likely to rouse the community to a sense of the iniquity of Slavery, and to compel all to take immediate measures for its overthrow. That their earnestness of spirit became sometimes overbearing and unscrupulous, they themselves do not all deny. That their faults of temper and of language have been exaggerated, in a general and indiscrimate censure of the whole party, all candid observers must admit. There is something so atrocious in the institution of Slavery, and in all the laws and processes which are required to sustain it, that no individual of an honest heart can acquaint himself with its iniquities, without becoming intensely and even passionately excited on the subject. Excepting a few among them, whose language and temper they do not justify, we hold the Abolitionists as acquitted to their own consciences for their own earnest and uncompromising zeal. But when in the warmth of their own convictions they have applied tests to others which others have not recognized as just, it could scarcely be but that they would misjudge some of their brethren.

Mr. Garrison and his more intimate supporters thought they had a right to expect the zealous co-operation of the ministers and of the prominent men in our Churches. They were to a great extent disappointed in their expectations. Not because a single minister among us ever opened his lips to vindicate Slavery, to palliate its wrong, or to repress true Christian action upon it; but because sermons and prayers, associations and conventions did not *speak out* upon the iniquity in a sufficiently emphatic way, and with such epithets as would meet the state of feeling in the hearts of the most zealous Abolitionists. From a cause slight in itself in its origin, differences involving painful and mutual misunderstandings have arisen. Some among us believed in full sincerity, and therefore declared, that the course pursued by the Abolitionists tended to embitter the South, to rouse the most dangerous passions about an evil which needed no aggravation, and to engage the time and attention which might have been most wisely spent in conciliatory and practical measures. It was also urged that emancipation would do but half of Christian justice to the slaves; that as they had been brutalized by the wrongs which they had endured for many generations, it would be downright inhumanity to turn them adrift, with the single enjoyment of liberty, just as it would be for a farmer to turn his oxen into the snow-covered fields of winter to look after themselves. Laying much stress upon these considerations, those who did not sympathise with the *proceedings* of some of the Abolitionists insisted that a whole train of measures, dictated by humanity and justice, involving the spread of information, patient removal of prejudices, appeals to whatever of good might be left in a blunted heart, and, more than all, wise and effective legislation,—would alone be found sufficient to redress so tremendous a wrong. Such persons therefore laid much stress upon what they regarded the more rational, but no less Christian view of slavery.

The Abolitionists, so-called, maintained in their turn, that lukewarmness, whether real or only seeming, was the most dangerous feeling on this matter, and that it did more to uphold and ratify slavery than did the strongest argument which might be offered in its support. They observed how supple were the consciences of some of our public men, how coldly some of our merchants looked upon the cause of the slave, and how ready were some of those who had business or social relations with the South to drown the appeals of simple justice in an outcry against fanaticism. The leading Abolitionists determined that on this subject there should be no room to apply the old classical proverb that the middle course is the most safe. They would recognise only two positions in reference to slavery, and every body within the circle of their acquaintance, must be enrolled voluntarily or compulsorily in the one or the other party. Certain conditions, well understood by those on the spot, though difficult to set forth with all their local significance, were applied to all prominent persons, and indeed to every one in exact proportion to his prominence. If a minister preached or prayed about slavery in a way to satisfy the views of the Abolitionists, the community would be sure to know it, because the papers would be sure to bear testimony of it. If a minister incessantly introduced the subject in his sermons or spoke with great warmth upon it, he was brought before the public as having soured or disgusted members of his Society by seeking notoriety as one technically called a Reformer, and he passed the ordeal of the Abolitionists safely. A subscription to the Liberator, an attendance on Anti-Slavery Conventions, Fairs or Pic-nics, were the more lenient terms which saved other ministers. Laymen and laywomen were held in their lot to similar conditions. Thus our Churches and social circles were divided, till in many cases two friends who had long loved and respected each other, and whose hearts, as revealed to their Creator showed the same amount of real sympathy for the slave, were sundered for life.

Abolitionists could recognize people around them only as friends of the slave or as *doughfaces*. (This elegant epithet seems to have been coined for the purpose.) There was no liberty of explanation or qualification left to any one,—he must be called either Anti-Slavery or Pro-Slavery. The consequence was that if any minister or Editor published anything in condemnation of slavery, it would be readily noticed and copied into the Liberator. But the Liberator has two departments to its columns, and no matter how strongly any published document might condemn slavery, if its tone were not attempered to the true Abolition spirit, the amazed writer would find to his consternation his own rebuke of slavery reprinted in the next Liberator under the heading of Pro-Slavery. There was and is indeed abundant matter to fill out that department of the paper from the mean-spirited palliations and the miserable attempts at the justification, of slavery which the sad controversy has called forth. Still it was too evident that the Editor had a relish for inserting under that department of his paper any extract from a sermon or a speech which did not come fully up to the test-mark of Abolitionism.

It was by this course of the Abolitionists, pursued and followed out into many like tracks where it would be invidious to trace it, that a certain portion of the Unitarian body here, lay and clerical, were stigmatised as Pro-Slavery. And by one of those singular absurdities which such an idle classification involved, one honored clergyman among us whom probably we all revere as a model of guileless and most Christian conscientiousness, and who would have submitted to any earthly suffering before he would have given aid or comfort to the slaveholder in his sin, was publicly spoken of as the greatest Pro-Slavery man in Boston. The simple meaning of this highly figurative language being, that he was most sensitive to the waste of energy by the Abolitionists, to the impracticability of their measures, and the unkindness which they used toward their brethren.

While therefore this was well understood to be the meaning of Pro-Slavery here, many to whom the term was attached did not care a straw to rebut it, and several ministers and societies around us were freely spoken of in the Abolition prints as being Pro-Slavery. On this side the water the epithet was harmless, because explained by localities.

But when these Abolition prints crossed the ocean and were circulated among the English, who stumble at several of the words which they allege that we have introduced into the language, there was possibly room for misapprehension. Then letters from this neighborhood to brethren there, and statements made by the living voice, affirmed that some of us were Pro-Slavery. Hints too were thrown out that it would be well if the English Unitarians would write us letters of remonstrance, stir us up to action, appeal to us on the ground of our professed Christian liberality of soul, or at any rate try to make us blush for up-holding Slavery. Some of our good brethren abroad put their heads together and resolved to get up a letter of remonstrance, but they were obliged to obtain the facts on which its statements were based from the zealous *Anti*-Slavery men here. It was known that some of the American Unitarians had been distinguished in the Abolitionism cause, and it was inferred that all whose names were not mentioned with this honor, were of course, as they were represented to be, Pro-Slavery men. The Letters began to come: respectful in terms, too uncalled for not to convey a reproach, too weak to effect anything if that reproach had been deserved. Some few among us were inclined to take affront at what they regarded as impertinence. For ourselves we were rather amused than irritated. We indeed marvel that our English brethren involved in public outrages and iniquities which were sustained by their own government—such as the imposition of a State-Church—the exclusiveness of the state universities,—the thrusting of opium down the throats of the Chinese at the point of the bayonet,—the wars of the Scinde,—and the oppression of Ireland—we did marvel that our English brethren, familiar with these public iniquities of their own, which still required wisdom and prudence in those who would successfully oppose them, did not make some allowance for others in like circumstances. It never occurred to us to get up a letter to them to ask whether they were doing all in their power and in the best way to purify the English realm from all its offences against man and God. We did indeed marvel that our brethren, any of them should assume that, professing to be ministers of Christ, we needed their reproof from across the water, without first summoning witnesses to convict us of wrong, and listening to our own plea. But we observed that the first English letter, as well as all that have come to us since, lacked the signatures of those whom we most highly esteem and regard, those who know the most about our position here, and who have had personal intimacies with American Unitarians. Knowing too by what processes such Letters are got up and furnished with signatures, we were content to read them without a thought of participating in an answer. Indeed we considered them only as echoes from the zealous Anti-Slavery men of of our own neighborhood, who, after urging the charge of *Pro*-Slavery against some of their brethren here, wished to hear how it would sound if uttered from the other side of the ocean. It is the same voice.

Last winter, some few Unitarian ministers happening to meet in a Boston Book Shop—a not unusual occurrence—were addressed by one of our good lay-brethren with the request, that such of them as had visited England and had personal acquaintance with any of the English Unitarian Ministers, would join in a hospitable invitation to them to visit us at the time of the Spring Anniversaries. They acceded to the request, and afterwards some who had not been abroad added their names. This humble letter of courtesy by some strange process found its way to the public meeting of the British and Foreign Unitarian Association. A long and warm discussion was started from it, and some of the members were horrified at the report that one of the many Vice Presidents of our own Unitarian Association, which was one of the societies our foreign guests would be likely to be interested in, was a Slaveholder. Little did our worthy Secretary, when, in the month of May 1846, conjuring up a list of the names of distinguished men over the country who called themselves Unitarians, and placing on it a Carolinian who had shielded the Hon. Mr. Hoar from the rage of slaveholders in his embassy to Charleston,—little did he think what a stake was to depend on his chance selection. Probably not ten persons who voted the list of Vice Presidents knew that it embraced a slaveholder. Some among us regard the word Unitarian as about as comprehensive as we do the word Dictionary—the common genus embracing many species and varieties.

However, some of our English brethren were greatly alarmed by this new manifestation of the *Pro*-Slavery spirit in our midst, and the result is,—another letter of remonstrance, several yards long, beautifully written, signed by fifty four ministers and about fifteen hundred laymen. The document possesses to us an exceeding high value, as exhibiting the democratic spirit of our brotherhood in Great Britain and Ireland. As every signer annexes his calling or craft to his name, we learn that besides "gentlemen" several respectable green-grocers, dry-salters, muffin-bakers, coal-heavers, snuffer-makers and wire workers &c., profess our views.

The document is appropriately suspended in the Office of our offending Secretary. On him lies the burden of the Vice-President. How it will haunt his slumbers and conjure up dread terrors before his guilty soul! Let copies of the document with its signatures be printed, and distributed to each of our ministers, so that any of them who may hereafter go abroad may understand that they are not to expect tea,—nor yet muffins,—from any one who signed that remonstrance.

G. E. E.

For the Register.

NEW YORK CORRESPONDENCE.

New York, Dec. 6, 1847.

Dear Sir,—The public meeting at the Tabernacle last week for the purpose of expressing the general interest and sympathy with Pope Pius IX. in his noble stand against the corruptions and abuses which have hitherto prevailed in the Vatican and the Papal states and in favor of a reform at least in the political admistration of all departments of the government, was one of the most interesting and enthusiastic occasions witnessed for some time even in this great and strange city of exciting events. Much care had been taken at preliminary private meetings to secure a full, strong and influential expression of American feeling in reference to the progress of freedom in the old world. The letters from eminent statesmen who were unable to attend in person, were among the most applauded events of the evening—especially the admirable one from your Everett, which has been repeatedly referred to since in the public journals. I think it not unlikely the Pope might have raised a regiment in New York any time last week. But we soon get over such excitements, or rather get involved in new ones in this excitable city.

It is pleasant to see the cordiality with which popular feeling here responds to the spirit of freedom lifting up new voice in foreign lands. But specially gratifying is it to hear that voice uttering the language of encouragement and hope in the streets of the eternal city where darkness and despotism have so long maintained their horrid reign; and to see the movement led on by the Pope of Rome is what the boldest faith could hardly have expected a few years ago.

There are those among us, however, who suspect that the demonstration of the Pope is nothing more than a jesuitical trick to deceive the friends of human progress and liberty for his own advantage. Some of our Presbyterian brethren are quite sure that this is the true interpretation, Dr. Cox, of Brooklyn, for example, felt called upon recently to warn his people publicly that "Pope not Pius but Impius" was quite unworthy of confidence and sympathy, and that he aimed only at strengthening the chains of the people. The Dr. is a liberal Presbyterian.

Another meeting, less showy, but to my heart of deeper interest and more substantial promise, was held on Thursday evening by the Ladies' Branch of the Prison Discipline Society. It was an anniversary occasion, and the Annual Report, a most eloquent and spirit-stirring paper, written I am told by Mrs. Kirkland, was read by Rev. Mr. Bellows in an impressive manner. The venerable philanthropist Isaac Hopper delivered a simple, touching address, and other exercises added to the interest of the evening. Unfortunately the weather was wet and heavy, and the audience consequently small, but those who were present could hardly fail of having their best feelings awakened in behalf of a charity so generous and gospel-like as the one then presented. Nearly one hundred discharged prisoners were reported as having received counsel and assistance from the society, and many who under the old system would have returned after a short career of crime to their prison cells have been permanently restored to the path of virtue, as there is every reason to hope. The tenderness and gentleness of woman's nature have found a field for their exercise among the miserable out-caste of society, and entering the dungeon and the gloomy cell with their persuasive, winning power, have brought forth life from death, and caused virtue and hope to beat again in bosoms that all the world beside deemed incapable of either. Upon those engaged in this blessed charity I look not only with admiration, but sometimes with a sor of envy of the luxury of joy and gladness which is the perpetual revenue of those thus engaged. The gentlemen's branch of the society is also doing a great and good work in our prisons; improving by a gradual process from year to year the internal police of our prisons, reaching the hearts of the criminals with the power of truth, and following those who have been discharged to guard them against temptation and assist them in finding honest and reputable employment. Numerous instances are referred to by those engaged in the cause of individuals once self abandoned and apparently forsaken of God and man, who have yet been sought and found and saved by this new instrumentality, and who are now living honest and honorable lives in the confidence of the society which once spurned them from its bosom.

The course of the Prison Discipline Society has been very unostentatious and noiseless in its operation. The members appear to have been satisfied with the direct fruit of their labors, the good done to those whom men generally despised. But so manifestly beneficial to society have been their labors that public attention can no longer overlook them, and it bids fair to become one of the most honored agencies of benevolence known to the present times. May its efforts and its usefulness be increased a hundred fold, and may the time soon come when none shall be able to complain, "I was in prison and ye visited me not."

Truly Yours, Cato.

For the Register.

"EVERY SOLDIER A MISSIONARY."

This pious and cheering idea has been sported by some member of the Evangelical Alliance; and every Christian of these States must feel his heart swell with exultation whenever he remembers that we have sent 20,000 missionaries among the benighted Catholic Celts and Indians of Mexico. A more costly missionary enterprise, and perilous withal, never sprung from Evangelical zeal. Some have estimated the cost to us at $50,000 per day, and 15 missionary lives. It costs the objects of our pious zeal too, something; for they are so besotted in their errors that occasionally processes of conversion have to be resorted to, that are a little forced, and their spiritual births are not unattended with pangs, as is natural enough. The human heart is obstinately opposed to sanctifying truth, many theologians tell us, and the natural man has no relish for being saved out of his own way.

In this missionary host so fervently engaged in making conversions of Mexican goods and chattels into American property, and Catholic church gold and silver into lining for Protestant pockets, there are preachers, probably, of all our denominations. It is to be supposed that even we Unitarians may have a few representatives there; though I suspect they are not qualified by their peculiar principles to make the most effective heralds of the cross or crosses we would persuade our mahogany colored brethren across the gulf to bear with Chiistian meekness. There are said to be seventy-four kinds of crosses in heraldry; and probably the Mexicans may have full as many offered to their acceptance. But I cannot help thinking our Unitarian Missionaries will not shine in this work so much as apostles of a more truculent creed, who are more accustomed to preach about blood and destruction, and would, therefore, enjoy illustrating the truth that without shedding of blood is no remission. Our men will be mealy mouthed about this doctrine; for it must be confessed there is too much milk and water about our system to stimulate to an energetic performance of sanguinary deeds. Rev. Mr. Osgood of Providence, at the late Salem convention, ingeniously defended the "thin potation" by explaining that it was the milk of human kindness and the water of life. But that by no means shows it to be a good fighting beverage. We need a more inebriating dram for that. Like Falstaff, we shall have to forswear thin potations. Therefore we must not expect to have our Missionaries glorified in Gen. Scott's despatches, as the fighting chaplain of Col. Clarke's regiment was on occasion of the last battle under the walls of Mexico. It is safe enough to venture a Yankee guess that he was no Unitarian. Must not the Government promote him, establishing a new rank for him as the British Government has lately for Rev. Mr. Gleig, the soldier-priest, and make him Chaplain-General!

However, what I had to suggest at present was that we who have staid at home here should be careful how we increase the disqualifications of the Missionaries we have sent to convert the Mexicans. If they may be supposed already so backward in the work of converting live men into dead ones, wives into widows, children into orphans, smiling comfort into smoking desolation, and peaceful morals into viciousness and general misery, they will not be made less so, but more, if we sign an invidious memorial to Congress now circulating for Unitarian signatures. I would draw the particular attention of all the readers of the Register to this caution. Let them remember what has been the complaint of all Missionaries to the heathen. They say it is the sins of the Christians they have left at home, that prevent the success of their missions. The heathen find out that the Christians who support these missions have sent off so much of their Christianity that they do not reserve enough for their own use, and then the Missionaries may as bopefully preach to the north wind. So we at home here may entirely counteract our holy men abroad in their benevolent labors. Base and fatal inconsistency, to send them, and then not sustain them generously and uniformly. I hope our good Christians will bear this in mind when that Memorial, which goes directly in the teeth of the toils and sacrifices of those who are striving to do so much good to the Mexicans, is presented to them. Let no one sign it who approves of the Crusade by which we are signalizing our age and nation. Let every one do so who would stay the progress of such holiness and Christianity as we are now recommending by the operations of our Apostles in Mexico.

Peter the Hermit.

For the Register.

DEDICATION AT FRAMINGHAM.

The beautiful church recently erected for the Unitarian Society in Framingham, was on Wednesday, the 1st of December, dedicated to the worship of God. The services were interesting and appropriate. Introductory prayer by Rev. S. G. Bulfinch of Nashua, N. H. Selections from Scripture by Rev. J. F. W. Ware, of Cambridge; Prayer of Dedication, by Rev. J. Allen of Northborough; Sermon by Rev. F. D. Huntington, of Boston; Concluding Prayer by Rev. R. Sanger, of Dover. Benediction by Rev. A. B. Muzzey of Cambridge.

We know nothing of architecture, else we might attempt a description of a truly beautiful building. It is enough to say that it reflects great credit upon the architect, Mr. Billings, and that unlike most churches in our New England towns, it is an ornament to the place. We sincerely congratulate our friends, and hope that an example has been set which others will not be slow to follow. It was always a mystery to us that the temples of the Most High should be made so fearfully ugly. Whatever they may have been in reality they certainly have *looked* like any thing but the Gates of Heaven.

But there is something better about this church than its external or internal beauty. *It is all paid for.* It has cost $ 10,000; not a single pew has been sold, and yet there is not a cent of debt upon it. Finding that something must be done, a few gentlemen took upon themselves the whole responsibility. They have built the church.—They are to receive whatever is realized from the sale of the pews. Whatever the expense is over and above this is their free gift to the Society. These gentlemen have done good service not to the Society alone, but to the cause of religion. May they find their reward in the consciousness of having done a good deed, and in seeing peace and prosperity within the walls thus builded.

And there is yet something better than this to be told. When it was known that the Unitarian Society were to be for some time without a place of worship, the Orthodox Society came forward and offered them the use of their Church. The offer was declined simply on the ground of the necessary disarrangement it would make in the hours of the usual Sabbath services. Every instance of such Christian feeling should be noticed. They are important signs in the aspect of the times. They lead us to look for the coming of the day when all sects shall meet on the broad platform of Christian love—when, in the doctrine of the sermon, sects and individuals shall be reconciled to each other and to God, through Christ,—"For the Father seeketh such to worship him."

W.

NEW PUBLICATIONS.

Old Wine in New Bottles; or Spare Hours of a Student in Paris. By Augustus Kinsley Gardner, M. D. From J. H. Francis.

This quaint title probably signifies old matter served up in a new form—a la mode de Paris. It might more appropriately be called "New" Wine in New Bottles. It is the light, sparkling, exhilarating sort of wine that Dr. G. has bottled up. We have some doubts whether he ought to have written certain things, or any body to read them. His wine we fear may prove in some cases intoxicating to the moral sense. And yet he has described things with as pure a pen as probably any person could employ in describing the same scenes. There is no one except Sanderson, who has given so graphic an account of Parisian society. It is but just to add that Dr. G. has also described some of the natural and awful consequences of vice, which we wish could be placed before every youth in the land.

A Commentary on the New Testament. By Lucius R. Paige, Vol III. Acts of the Apostles.—From B. B. Mussey.

We have opened this Commentary, at a few passages, and are favorably impressed with the candor of the author, and his tact as a popular interpreter. He however falls into the easily besetting sin of almost every Commentator—that of *sifting in* his own peculiar doctrinal belief. For instance, on the conversion of St. Paul, where in the general interpretation we accord with him, he takes occasion to say,—"It is idle to imagine that God cannot convert any and all sinners soon enough to prevent any harm which a longer continuance in sin might involve. God has declared his will that all men shall be saved; let us not question his power to accomplish his will, nor limit the manner or period of its accomplishment." Mr. Paige cannot forget his Universalism any more than Mr. Barnes his Orthodoxy, and the considerations advanced in support of their respective theological tenets, are about as weighty on the one side as on the other. If Mr. P. insists on such texts as "who will have all men to be saved," to prove his doctrine, we must think less of his critical ability than we wish. We turned also to the conversion of the jailer at Philippi, and find that we dissent entirely from the interpretation there given.

The book is got up by the publishers in superior style of typography and binding.

Two New Scholars and other Stories. By the author of the Young Farmers, &c. From Crosby & Nichols.

A capital little book, which we hope will find its way into every S. S. Library.

Chambers' Miscellany, No. 8.

There is no deception in the proclamation on the title page, that this is a miscellany of "useful and entertaining knowledge." It is preeminently what it professes to be.

The true position of the Church in relation to the Age. A Discourse delivered at the Dedication of the Church of the Saviour, Wednesday, Nov. 10, 1847. By the Pastor, R. C. Waterston. Boston: Wm Crosby & H. P. Nichols.

It may be said of this discourse, as it cannot be said of every one—that its perusal will fully sustain the impression made by its delivery. It will be universally pronounced a discourse of high character, and eminently worthy of the occasion.

The Daguerrotype, No. 9—T. Wiley, Jr.

The articles selected for this No. are of a very superior order. They are, The Central Sun, The Works of Hans Christian Anderson, How are the Worlds formed, &c.

The Massachusetts Quarterly Review.—No. 1, Dec. 1847. Contents: Editors' Address; Art. I. The Mexican War; II. Powers' Greek Slave; III. The Political Condition and Prospects of Greece; IV. The Life and Writings of Agassiz; V. Short Reviews and Notices. Boston: Published by Coolidge & Wiley.

The editors' address is doubtless from the diamond pointed pen of Mr. Emerson; the Art. on the Mexican War from Mr. Parker, who makes that subject luminous with his metaphors, and his array of facts from authentic documents; and yet, with all the fullness with which he discusses it, he only makes "the beginning of the end, which is not the end itself." "The Life and Writings of Agassiz" we read with an interest that would have carried us through the Art. without the circumstances of his recent sojourn with us, and his election to Harvard, to give it more freshness.

There is room in Massachusetts for such a periodical as this, as there is room for all free thought and free utterance. It has taken a noble name. May it be worthy of it.

PLAYMATE. No. 4. Crosby & Nichols.

This number contains very interesting and profitable reading for the young. We wish the success of the circulation of the work were such as to allow of better engravings.

ECLECTIC MAGAZINE OF FOREIGN LITERATURE. W. H. Bidwell, Editor and Proprietor. January, 1847. For sale by T. Wiley, Jr.

This Mag., we believe, has a wide circulation. The engravings by Sartain add greatly to its attractions.

The contents of the present No. are the usual variety, (Noah receiving the dove with the olive leaf,) and 12 Articles, Poetry, and Miscellaneous. Among them are, Pope and his Contemporaries, The Northmen, Prescott's and Irving's Peru, Russia under Alexander and Nicholas, Navigation of the Niger, Schlosser's Universal History of the Eighteenth century, con-

GUILT OF CONTEMPT. A Sermon preached in Boston, Mass., Oct. 24, 1847. By Henry Giles. For sale by Munroe & Co.

This discourse is one of great merit, and the subject of it is perhaps seldom presented in the pulpit. It combines the peculiar excellencies which have given character to the performances of the author—his expansion; his sharp analysis of moral painting. It shows the guilt of contempt of humanity in any form,"—not merely "in the evil of its temper," but "as it exists in actual character," especially in "the pedantry of knowledge, the pharisee in morals, and the bigot in religion." It is a sin which is clearly one of the testimonies of oppression, in the sighs of the rewarded toil, in the degradation of the living masses, in the power of stern aristocracies, in the carnages of war, in miseries and vices almost as old as the world, and as

THE AMERICAN ALMANAC, and Repository of Useful Knowledge, for the year 1848. Boston: Published by Charles Munroe & Co.

This is the 10th vol. of this most useful publication. Its "full and varied information of the various affairs of the general and state governments," comprising "the history, finances, legislation, public institutions and internal improvements of the United States;" its astronomical department under the care of Professor Pierce of Cambridge; its "abstract of laws concerning government for debt;" the chapter on "the Post Office," on "the Electric Telegraph," &c.; all prepared with unwearied pains and the utmost care, and presented in the neatest possible typographical form, make it emphatically *the* American Almanac, holding precedence above all others.

We are happy to be able to state that Messrs. Gould & Co. have in press, and will shortly publish, the following works, which will doubtless appear in the finished style for which their publications are distinguished.

MINEAU'S DISCOURSES, Volume second.

PARK'S LECTURES ON UNITARIANISM. Revised by the Author, 12mo, 2d ed.

THE SILENT PASTOR, with Selections, Prayers, &c., by Rev John F. W. Ware, 18mo.

GUIDE TO THE FORMATION OF THE CHRISTIAN CHARACTER, by Rev H. Ware, Jr., 18mo.

HESPERUS, or Hours, by Jean Paul Richter, 32mo.

GODWIN'S LECTURES ON CHRISTIAN DOCTRINE, 2d ed, 12mo.

LIGHTS on some Important points relating to the System of the World, by J. P. Nichol, LL D., Professor of Astronomy in the University of Glasgow, Views of the Architecture of the Heavens, 1 vol, 12mo, plates.

For the Register.

OBITUARY.

RICHARD D. HARRIS, ESQ.

Died at his residence in this city on the 26th inst. Richard D. Harris, Esq. for many years City Treasurer. He was a graduate of Harvard University in the class of 1802; a gentleman of sterling worth, greatly respected by his fellow citizens and endeared to a large circle of friends by his many virtues, his liberal spirit and warm affections. The following lines were prompted by the regard for his memory of a classmate, who, in common with many other members of the class, recalls to grateful remembrance many delightful hours they have passed together, to which the pleasures of which his cheerful presence always largely contributed.

Thus from our lessening circle too art gone,
Harris, beloved and held in warm esteem
For worth we dearly miss, when 'tis withdrawn,
Thou too hast cross'd death's dark oblivious stream.
Thy pleasant humor and thy modest sense,
Thy well-used faculties without pretence
Of genius or the loftier gifts of mind,
Were blessings to thy friends; for true and kind
They ever found thee,—to thy public trust
Faithful, as to the claims of kindred just.
More thou'lt sit, alternate host and guest
To be convivial board, where oft we met
Brothers,—nor thy absence shall we long regret,
Since we're all nearing fast our common home of rest.

J. P. S.

FOREIGN INTELLIGENCE.

Pius IX. The following shows that the pressure on Pope will do nothing directly to compromise the Catholic Church, and that he will sedulously guard against any indirect influence from connection with Protestantism. In his recent measures he is doubtless a devoted son of the Church. And yet their certain result is to liberalize the church, and advance the cause of true religion.

The Sacred Congregation having considered this matter maturely, and in all its bearings, does not presume to promise itself fruits of that kind from the erection of such Colleges; it even regards that direct perils to Catholic Faith would arise; in one word, it decides that institutions of that sort would be detrimental to religion.

Therefore, it admonishes the Archbishops and Bishops of Ireland to take no part in establishing them. Nay, more, in the same manner as it would have wished that the few Bishops who were treating with the Government to obtain an amendment of the law regarding the Colleges in question, and were anxious to effect other matters in their favor, had first solicited the decision of the Holy See; so also, it does not doubt, so great has been the obedience which the Prelates of Ireland have ever professed to the Head of the Church, but those same Bishops will retract whatever they have already done that is opposed to that decision.

THE CHRISTIANS IN THE LIBANUS. The *Constitutional* has the following:—"We find a letter from Constantinople, a fact stated of great gravity, and which has thrown the Catholic population into consternation. It appears that the Divan has just decided that the Christian mountaineers of the Libanus are to be obliged to furnish 10,000 conscripts to the Turkish army; an analogous measure has already been taken relative to the islands of Cyprus, Candia, and Rhodes, where it has produced a deplorable effect. It is said that an order has been sent from Constantinople to Mustapha Pacha Sehkorasi, the new Governor of Syria, to come to an understanding with Kalil Pacha, commander of the squadron, for the levying and transport of the men. This decision of the Divan was kept a profound secret up to the last moment. It is hoped that the diplomatic corps will interfere."

ROMAN CATHOLIC HIERARCHY IN ENGLAND. All the documents relating to this long-debated question among the Catholic clergy have now arrived in London. The Right Rev. Dr. Walsh, heretofore vicar apostolic of the midland district, becomes archbishop of Westminster; Dr. Wiseman, who it was expected would occupy that position, is to be bishop of Birmingham. The title of vicar apostolic is to be abolished, and the bishops are to be called after their respective sees—such for instance as bishop of Northampton now held by Dr. Waring. Preparatory to the further increase of the number of bishops by four more, the division of England into a greater number of bishoprics is under the consideration of his holiness. There are also to be created one or two more archbishoprics, and it is not improbable that ere long all the arrangements respecting a nuncio from Rome will be fixed.

SECESSION FROM THE ESTABLISHED CHURCH. The Rev. Mr. Chirol, Curzie of St. Paul's Knightsbridge, was on Thursday received into the Church of Rome, at St. Mary's, Chelsea, The Right Rev. Dr. Wiseman officiated at the ceremony, attended by several clergy of the Roman communion. Mrs. Chirol, and Mrs. Chirol, sen., the lady and mother of the reverend gentleman, made their profession of obedience to the Roman Catholic Church at the same time.
[London Morning Post.

THE JESUITS IN BRISTOL. It is reported in Bristol, that the order of Jesuits are about shortly to assume the management of church matters amongst the Roman Catholics in that city. They have undertaken to liquidate the existing debts on the Roman Catholic places of worship, and likewise to advance the necessary funds to the bishop of the "Western District" for the building of a "Cathedral" in Bristol, for which the purchase of a site has already been concluded.

CONVERSION TO THE POPISH FAITH. Miss Leechmore, of Great Malvern, Worcestershire, has been received into the Roman Catholic Church. This young lady is highly connected in England, and a near relative to a Protestant clergymen in her immediate neighborhood.

A party of monks, says the Bristol Gazette, have established themselves at Spring Park, near Stroud, and are daily seen walking in the neighborhood with "cowl and sandaled shoon," to the great astonishment of the rustics.

DR. PUSEY. The Tablet, a Roman Catholic paper, states, that Dr. Pusey is in the habit of hearing confession, not only in the diocese of Oxford, but in other dioceses of England; and that he is also in the practice of administering vows to persons (females) whom he calls nuns—regulating all the details of the convent (situated in the metropolis) with the authority of a lady abbess. [Church and State Gazette.

THE UNEMPLOYED. There are nearly 12,000 factory hands in Manchester without the means of employment. In Ashton-under-Lyne, 8377 hands have struck work; while the unemployed in that town and Lancaster, Preston and Bolton, amount to 4679. Beside the above, in nine towns in the district, there are no fewer than 14,500 hands unemployed.

DEATH OF THE GIPSY KING. The venerable patriarch of the Gipsy tribe, Will Faa, died at Kirk-Yetholm last week, in the ninety-sixth year of his age. Up to a very recent period he was in the enjoyment of a hale old age—pursueing his favourite amusement with the fishing-rod, and taking long rambles; but, within these few months back, his iron frame indicated quick coming decay. His death was made the occasion for a gipsy wake, which consisted of a more than ordinary house among such of the clan who were in the village and neighborhood. Will held his kingly honors unchallenged for many years, and was as proud of his pedigree as if he had all the blood of all the Howards purpling his veins. [North British Mail.

EMANCIPATION. The work of emancipation among the Danish West India Islands has begun—the royal decree had been received at St. Thomas, proclaiming the abolition of slavery in all the Danish colonies. All slaves under sixteen years of age are declared free from the 18th of September last.

MORAL AND RELIGIOUS.

EPISCOPAL CONTRIBUTIONS TO ROMANISM. The *Catholic Herald* gives the names of five clergymen of the Protestant Episcopal Church in this country, who have been received into the Romish Church, four of whom were received in 1846, and one in 1847. [Puritan.

EMIGRATION TO LIBERIA. The Liberia Packet, though despatched on her last voyage nearly two months earlier than was anticipated, took out more than eighty emigrants. Of these the Maryland Colonization Society sent out forty-one; more than twenty were from the city of Baltimore, quite a new feature in the character of emigration. The American Colonization Society sent out forty. The character and general appearance of the emigrants were decidedly better than of any expedition since the La Fayette, *in 1833.* [Puritan.

DR. CHALMERS' WORKS. We learn from the N. Y. Commercial, that a re-publication of the *Posthumous Writings of Dr. Chalmers* is about to appear, from the press of Messrs. Harpers and Brothers, simultaneously with the original edition, from duplicate stereotype plates.

DEATH OF GEORGE H. COLTON. The New York papers of Thursday morning, announce the death of George H. Colton, the editor and publisher of the American (Whig) Review, which occurred the previous evening. His disease was originally Typhus Fever, to which was afterwards added Congestion of the Brain. He was a young man of fine principles and excellent talents, and gave great promise of future eminence. His age was 29.

THE BEST NEWS OF THE YEAR.—MISSISSIPPI STATE FAITH. T. E. Robbins, Esq. is now on his way to Europe, for the purpose of meeting the holders of the Bonds of Mississippi, and making such arrangements as will entirely redeem the honor of that state. In a letter addressed to the editor of the New York Express, before his departure, Mr. R. states that the recent election in Mississippi was made to turn upon the question of repudiation, and that the result has been a glorious victory in favor of Chief Justice Sharkey, the candidate of the Anti-Repudiationists. Mr. R. closes his letter with this prediction: "Mississippi will rapidly disenthrall herself, and my mission to Europe gives happy omens of a return to happier days. The pall of repudiation which has for years depressed the minds of all good men in Mississippi, has fallen; and I predict that within the coming year living evidence will be given that our people are honest, and will, to the best of their ability, prove just."

VISIT TO THE CHEROKEES AND CHOCTAWS. We understand that the Rev. Selah B. Treat, one of the Secretaries of the American Board, is expecting to leave the city this afternoon, on an official visit to the missions among the Choctaw and Cherokee Indians. One of the principal objects of this visit is, we presume, to carry out the plan of the Committee as stated in the meeting in Buffalo, of investigating thoroughly the relations of those missions and their churches to the subject of slavery. The well known character of Mr. Treat is a sufficient guaranty that this examination, in which a large portion of the religious community are deeply interested, will be faithfully made.

Mr. Treat is to be accompanied by the Rev. Timothy E. Ranney and wife, formerly of the mission among the Pawnees, who is now going to join the Cherokee mission; and by Mr. David Breed, Jr., of Norwich, Conn., Mrs. Breed, Miss Caroline A. Fox, of Mohegan, Conn., and Miss Jerusha Edwards, of Ware, Mass., who go as a re-inforcement of the mission among the Choctaws.

SOUTH CAROLINA. The Legislature met on Monday, Nov. 22d, and the Governor's Message was sent in on Tuesday. It sustained Mr. Calhoun's ground in regard to the Mexican war, and went into an argument of some length against the Wilmot Proviso. Governor Aiken says it requires no spirit of prophecy to foretell that sooner or later we shall have to meet and finally decide this question, and ought to prepare for it.

THE WAY. Our Carolina friends have raised *thirty thousand dollars* for the new pro-slavery paper at Washington; they mean to increase it to a cool FIFTY.

This is "doing the thing" with a vigorous spirit. It is like them. For say what you may, about their extremes and folly, they go to work earnestly in whatever they undertake and no it. There is no holding back of dollars or of daring: they give freely, and fight bravely; and if a breach is to be made, or a forlorn hope to be led, they are the men for it. [Louis Ex.

SYNOD OF CINCINNATI ON THE MEXICAN WAR. The Synod of Cincinnati, at its meeting, Oct. 15, adopted strong resolutions on the Mexican War. We give a specimen, from the Watchman of the Valley:

Resolved, 2. That the destruction of property, the enormous wastefulness, the mangling and murdering of women and children, the starving, and hanging, and stabbing, and shooting of men, and the unspeakably and loathsomely demoralizing and barbarous influences which are the necessary accompaniments of the present unrighteous war with Mexico, are evils infinitely greater than all the good which its most ardent advocates have ever promised to themselves, or the nation, from its prosecution.

CONVERSION OF PROF. ALLEN. The Rev. Geo. Allen, A. M. a Priest of the Protestant Episcopal Church, renounced the ministry a few days ago, and publicly conformed to the Roman Catholic communion. He was received into the bosom of that church with the usual pomp and solemnity, and partook of the first sacrament at the altar of St. John's Cathedral. Prof. Allen was for many years President of Newark College, Delaware, and presided over its affairs with distinguished ability. For the last two years he has been connected with the University of Pennsylvania, and is at this time Prof. of Latin and Greek, and Secretary of the Faculty. The sudden change in his religious views has surprised the clergy and laity, of the episcopal denomination, from the fact that he has hitherto been regarded a staunch Protestant.

COL. DAVID FOLSOM, a highly respected citizen of the Choctaw Nation, died at his residence in Doaksville, on the 24th ult. Col. Folsom has filled every position that a citizen of the Choctaw Nation can fill under the constitution, and by the voice of his countrymen. He served as a leader of a party of Choctaw warriors, against the Creeks, during the Creek war, where his bravery and friendship to the United States rendered him a cherished object of government favor. He was also under Gen. Jackson at the surrender of Pensacola.

EMIGRATION FROM VIRGINIA. The Parkersburg Gazette states that upwards of 70 emigrants passed through that town a few days ago from the Valley of Virginia, a part on their way with a large number of slaves to Missouri, and the remainder to Iowa. Thus (says the Gazette) is Virginia peopling other States, when she ought to hold her own and attract immigration from abroad.

SECULAR SUMMARY.

FROM EUROPE. The Steamship Britannia arrived at this port on Wednesday P. M., and brought English papers of Nov. 19th. The state of mercantile affairs is improved. The money market is said to be, in a considerable degree relieved. The state of the cotton market was the same, though sales were quicker. The corn market also the same, but sales slower.

Parliament was opened on the 18th. The late Speaker, Mr. Shaw Lefever was re-elected.

The Archbishop of York died Nov. 5th, at the age of 91. He performed the duties of the office for 40 years. It is said, in the Times, that Dr. Musgrave, bishop of Hereford is to succeed to the office.

The packet-ship Stephen Whitney, of New York, was wrecked on the coast of England, on the night of the 10th of Nov. Of 110 souls on board all perished but 19, within 10 minutes of the time she struck,—including the captain and 2d mate.

On the first of April the Cunard Steamers will leave England weekly, alternately going to Boston and New York. Four new Steamers are to be added to those now on the line.

SWITZERLAND. The troops of two opposing armies were in motion, around Friburg, but no conflict had yet taken place, though one was hourly expected, at the last dates. The whole number of troops, of both parties was estimated at about 45,000.

The state of affairs in most other parts of Europe remained much the same as at the time of the previous advices.

ITALY. In the Piedmontese Gazette of Nov. 8, it is stated that the Pope, the King of Sardinia, and the Grand Duke of Tuscany, who have entered upon a system of reform, have just laid the foundation, of what is called a "customs union." The treaty was signed at Turin. These princes declare that they are animated with a desire to contribute by their union to every thing which can promote the dignity and prosperity of Italy.

PRESIDENTS MESSAGE. The Message is very long. We are unable to give even an abstract of it to-day. The largest portion of it is occupied with the subject of the Mexican War. The President recommends that the Californias, and New Mexico, now in possession of our armies, should never be surrendered again to Mexico, and that territorial governments be established in those countries.

CONGRESS met at Washington on the 6th inst. The Hon. R. C. Winthrop was elected Speaker of the House, on the third balloting, by a majority of one vote. The oath of office was administered to Mr. Winthrop by Ex-president Adams. And Mr. Winthrop proceeded to administer the oath to the other members elect.

The Senate was called to order, at 12 o'clock, as usual. The officers of the Senate are not elected till one week from the time of assembling.

SLAVE TRADE ON THE EASTERN COAST OF AFRICA. It appears, by the London Times that the British government has recently concluded a series of treaties with certain Arab Princes or Sheiks, with a view to secure the aid of their governments in preventing the exportation of slaves from the African coast, particularly in the Persian Gulf. The death-blow has already been given to the traffic in the Indian Archipelago, where the vessels in use are much more efficient than the Arabian Slavers, and the opposition, of course, much more formidable. It may be inferred therefore, that the plan of suppressing the traffic in the Persian Gulf, will be easily successful.

SLAVE TRADE ON THE WEST COAST. The London Times speaks despondingly of the prospect of any early termination of the slave-trade on the West Coast of Africa. It speaks thus:

"Not all the efforts of all the British, French, or American Cruisers will suffice to destroy the slave-trade, until by the law of Brazil and the slave-holding States of the North American Union, the possession of a slave is constituted a crime." * * * "It is vain to expect, that, as long as slavery exists as one of the recognized institutions of those countries, the trade will ever be brought effectually to a conclusion. As long as there is a slave-market, so long there will be a slave-ship, and slaves to lade her."

There is undoubtedly much in the history of the slave-trade for a few years past, to confirm this opinion of the Times. The opinion seems to have been uttered, however, without regard to the effects of colonization.

EFFECTS OF COLONIZATION. The effects of colonization on the condition of Africa are beginning to manifest themselves, and though it may be yet a long time before the line of settlement will be so extended as effectually to prevent the exportation of slaves, yet the success of colonization thus far encourages the belief that it may yet become one of the most important instruments for the accomplishment of this philanthropic purpose. And if the negociations, recently opened between Great Britain and France for a modification of the treaty for the suppression of the slave trade, should result, as is expected, in "the adoption of efficacious and direct measures against the sovereigns of the coast of Africa who are known for openly carrying on the trade,"—the colonization plan must at once be found of incalculable benefit to carrying out and enforcing the designs of those governments; and thus it may realize some of its triumphs at a much earlier day, than the most sanguine have contemplated.

But there is another aspect of the beneficial effects of colonization, even more important than that just mentioned; we mean that which regards its influence on the continent of Africa itself; its power to enlighten and humanize, to elevate and Christianize its semi-barbarian hordes. Africa it must be remembered, is, probably, the greatest slave-trafficing country in the world. And a truly enlarged philanthrophy will be content, it seems to us, with nothing short of the regeneration of the very heart of Africa itself. At least it will feel bound heartily to co-operate in all measures, which, under the Providence of God, give any good promise of so important a moral revolution.

NOMINATION OF MAYOR. The Hon. Josiah Quincy Jr., has been nominated as the Whig candidate for the office of Mayor. In reference to this nomination the Atlas says,—and we say:

"We feel gratified that Mr. Quincy has consented to stand again, uniting, as he does, with so many requisites for the office, the experience of two years service, at a time when so many novel projects are in progress.

In the present juncture of circumstances, we are entirely persuaded that the interests of the city peremptorily require that one possessing the knowledge of the routine of affairs, with reference to the Water Works, &c., should continue to sustain the *burden* of the office, (for such we know it to be,) and we therefore trust that Mr. Quincy will receive the undivided support of the party who have put him in nomination."

THE WILLIAMS FAMILY. We copy the following notice from the Greenfield Gazette and Courier. We hope to present, presently a more full notice of the book. Those who wish to obtain it will find it on sale at this office (22 School Street.)

The Genealogical History of the Williams Family in America, with Elegant Portraits. 1 Vol. By Stephen Williams, M. D.

The work is from the press of Merriam & Mirrick, Greenfield, printed with a beautiful type, on excellent paper, and handsomely bound.

The History of a single family may at first appear of limited public interest, and as commanding the attention of but a few readers. But the name of Williams is so widely extended over every part of United States, as well as England, that its history embraces much of that of the two countries, and no one can peruse the book without meeting with matter of general interest.

Dr. Williams has evinced great assiduity and extensive research, in collecting facts, and deserves not only the thanks of the family but of the public generally.

In so difficult a work, it would be no proof of inattention should errors be found in the dates, since to escape them is one of the most difficult feats in the task of the historian. That the author of the work has collected so many facts in the midst of his professional employments, excites our surprise, and evinces that close application to a scientific profession, is no bar to progress in other useful pursuits.

☞ The Installation of Rev. Dr. Ingersoll, at East Cambridge, took place last Sunday evening. The leading services were as follows:—Introductory Prayer by Rev. J. F. W. Ware of Cambridgeport; Sermon by Rev. William Newell of Cambridge, from 1 Tim. ii. 3—7; Prayer of Installation by Rev. Dr. Walker of Harvard University; Concluding Prayer by Rev. A. B. Muzzey of Cambridge.—The services were eminently appropriate, impressive and interesting; and, notwithstanding an inclement evening, the house was crowded.

☞ We regret to learn that Rev. C. Stetson of Medford, on 27th ult., when returning home from the funeral of Rev. Mr. Ripley, and walking by the side of the road, in the dark evening, fell into a deep hole which had been dug for a drain. His right shoulder was broken close in the socket, rendering chances of his ever recovering the perfect use of the arm precarious.

☞ The recent letter from England we print from the Christian World of last week, placing the Preamble first in order. It will be observed that there are asterisks prefixed to two of the closing paragraphs. This denotes that some of the signers made exceptions to those two paragraphs, as appears from the names of the fifty-four ministers, all of which are given in the World.

☞ We are informed that the first sale of the pews of the new Unitarian Church dedicated last week in Framingham, was very successful—amounting to more than $7000. The choice money ranged from 1 to 70 dollars. Ten or twelve more pews have been also engaged since.

☞ Rev. Mr. Barry has accepted the unanimous invitation of the second Unitarian Society in Lowell, to become their pastor, and enters upon his duties, the present month.

☞ "All those who have subscription papers with subscriber's names for a volume of Miscellanies by H. Giles, are requested to send them as soon as possible to Mr. Giles, to the care of Rev. W. H. Furness, Philadelphia."

☞ To Correspondents. P. S.; Charge to a Young Minister; H.; A reply to our Correspondent who asked for the object and meaning of the Letter to Dr. Gannett; will appear next week.

☞ Some book notices are necessarily deferred; also some extracts, with short notices of a few whose reception we acknowledged last week.

☞ The Unitarian Society in Fall River has invited Mr. Longfellow, late of the Cambridge Divinity School, to become their pastor.

☞ Rev. J. Weiss has accepted his invitation to New Bedford.

☞ TO CHARITABLE SOCIETIES. THE BOSTON SOCIETY FOR THE PREVENTION OF PAUPERISM, respectfully invites the Officers and Distributors of the various Charitable Societies, and all Almoners to the Poor, of this City, to attend the usual meeting of the "Association of Delegates from the Benevolent Societies of Boston", in HALL No. 8, TREMONT TEMPLE, on TUESDAY, 14th inst, at 3 o'clock, P. M. Societies are respectfully requested to send in their Monthly Reports.
By order of the Board of Managers,
dec11 FRED. R. WOODWARD, Sec'ry.

☞ THE REV. DR. FROTHINGHAM, will preach at the Church in Hollis Street on Sunday, the 12th. dec11

☞ THE CAMBRIDGE MINISTERIAL ASSOCIATION, will meet in Cambridge, at the House of the Subscriber, on Tuesday, Dec. 14.
dec11 WM. NEWELL, Scribe.

☞ SUNDAY SCHOOL SOCIETY. The Treasurer of the Sunday School Society acknowledges the receipt of Ten Dollars through the Rev W. H. White of Littleton, "from an aged widow, who, for many years has been a member of the First Congregational Church in that place, to make Mr John W. Mulliken, one of the Superintendents of its Sabbath School, a Life Member of the Sunday School Society." He says "that she does this not only as an expression of her own interest in the Sabbath School, but, in order to carry out the earnest wish, of a beloved and only daughter, Miss Hannah Rogers, recently deceased, and who among the many good things she was doing and hoped to do—this one of making the above named Superintendent, a Life Member of the Sunday School Society, lay deeply in her heart. Some of her last thoughts were devoted to this subject."

Dea. J. M. Hartwell, who, for nearly nineteen years in succession, has exercised the same office, was made a Life Member by the School in 1842.
11 Allen Street, Dec. 11, 1847.

☞ THE MECHANIC'S FAIR. First in the line of dentistry, Dr. Morton's stand presents a fine collection of mineral teeth of his own manufacture, including whole sets of various sizes and forms. Nothing more perfect in this line can be desired.—Dr. Morton's Office is at 19, Tremont Row. [Christian Watchman. dec11

MARRIAGES.

In this city, 24th ult, by Rev Mr Capen, Mr George B. Kellum to Miss Catharine Dodge.

On the 8th instant, by Rev F. D. Huntington, at the Church of the Saviour, Mr Daniel Reed, of Easton, to Miss Mary Ann Richardson, of this city.

In Sanbornton, N. H., Mr A. L. Ward of Boston to Miss Ann, daughter of Rev Abraham Bodwell.

DEATHS.

In this city, 5th inst, of scarlet fever, Wm Henry, only son of Wm and Lucy A. Pratt, 1 yr 10 mos, and on the 8th inst, of the fever, Lucy Ann, 3 yrs 7 mos.

In West Cambridge, 1st inst, Mrs Ruth, relict of the late Francis Yates, Esq., 80.

NOT FAILED YET!

DRY GOODS CHEAP,

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$10,000 REWARD!

WILL be given by the Subscribers for information which will lead to the discovery and conviction of the author of a *false and malicious report* (which has been very industriously circulated by interested parties) that we have failed, or received an extension.

To counteract the evil effect of such a report, at such a time as the present, we are anxious to turn our

STOCK INTO MONEY,

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than have ever yet been made; and we invite the attention of our friends and customers, as we shall make the benefit to ourselves, an advantage to all who buy of us.

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Our stock is so large that we cannot name ARTICLES and PRICES, but we shall offer everything AT A PRICE WHICH SHALL TEMPT BUYERS.

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dec11 4tis

Lawrence Academy.

THE WINTER SESSION of 14 weeks begins Dec. 23. Tuition $4.

Mr Amos Lawrence has founded four scholarships at Williams College and four at Dunbarton, for young men fitted at this Academy. These foundations pay the tuition through College of eight young men.

JAMES MEANS, Principal.
Groton, Dec. 11, 1847. 2tis

VALUABLE BOOKS IN PRESS. CROSBY & NICHOLS, have in Press, and will shortly publish—

The Life and Correspondence of W. G. Channing, D. D., by Rev W. H. Channing, 3 vols large 12mo, embellished with two highly finished steel engravings.

Sermons on Christian Communion, designed to promote the culture of the Religious Affections, by the most eminent living Ministers in the Unitarian Denomination, 12mo.

Naomi or Boston, two hundred years ago, a Tale of the Quaker Persecution, by Mrs S. Lee.

General Principles of the Philosophy of Nature with an outline of some of its recent developments among the Germans, by J. B. Stallo, late Professor of Mathematics in St John's College, New York.

Dramatic Poems, by Mrs H. Fanning Read, 1 vol. 8vo.

Just published, Mr Waterston's Dedication Sermon, Unitarian Annual Register for 1848, &c., &c.
dec11 is3t 111 Washington st.

GENEALOGICAL REGISTER. JAMES MUNROE & CO., Publish a Genealogical Register of the Descendents of George Abbot of Andover, George Abbot of Rowley, Thomas Abbot of Andover, Arthur Abbot of Ipswich, Robert Abbot of Bradford, Ct., and George Abbot of Norwalk, Ct., 1 vol 8vo. Subcribers are requested to send for their copies. A few copies also for sale at No. 134 Washington, opposite School street. 1tis2tos dec11

"GOOD FOR EVIL."

THIS is the title of a highly interesting work, just published by the N. E. S. S. Union. It is a book of 236 pages, price 34 cents. We have just given it a perusal, and may with true justice, say it can be classed among the *first* and the *best* of the publications of the Union. We would commend it, as a Christmas and New Year's Present among the younger portion of the community at large. 1yif dec11

THE WILLIAMS FAMILY. The Genealogical History of the Williams Family, in America, with Elegant Portraits, 1 vol. By Stephen Williams, M. D. This highly interesting book, is just published and is for sale at the Office of the Christian Register, No. 22 School Street,—up stairs. dec11

MARTINEAU'S ENDEAVORS. Endeavors after the Christian Life, by Rev James Martineau, volume second, to match the volume issued a few years since. This day published by JAMES MUNROE & CO., 134 Washington, opposite School st. 3tis d11

CHRISTIAN NURTURE, by DR BUSHNELL. Views of Christian Nurture and of the subjects adjacent thereto, by Horace Bushnell, D.D., 12mo, pp., 252—price 75 cents. Fresh supply, received and for sale by JAMES MUNROE & CO., 134 Washington, opposite School street. 3tis dec11

THE TRUE POSITION OF THE CHURCH IN RELATION TO THE AGE. Rev R. C. Waterston's Discourse at the Dedication of the Church of the Savior. For sale at
dec11 1tis SIMPKINS'S, 94 Washington st.

LITTELL'S LIVING AGE, No. 187. Price 12½ cents.

1. Fanny Kemble and Mr Lear in Italy
2. The Quarterly Review on Mr Prescott.
3. Life on the Mississippi—by John Banvard.
4. The Maiden Aunt.
5. The King and the Consul.
6. Davis's Chairvoyance—with Poetry, Scraps, etc, etc.

☞ The Entrance to the Office is now in Bromfield Street. 1tis dec11

MEMOIRS OF H. WARE, JR. JAMES MUNROE & CO., Publish "Memoirs of the Life of Henry Ware, Jr., by his brother, John Ware, M. D.," two volumes, second edition, with portraits, 1 50. Also, The Works of Henry Ware, Jr., D. D., 4 vols, 12mo. Edited by Rev Chandler Robbins.

Formation of the Christian Character, 14th edition, 18mo, 37 cts.

Progress of the Christian Life; a sequel to the Formation of the Christian Character, 1 vol 18mo, 37 cts.

Life of the Savior, by H. Ware, Jr., 5th ed, 18mo. 134 Washington, opposite School st. 3tis d11

GODEY'S LADY'S BOOK AND FAMILY MAGAZINE FOR 1848.—INCREASED AND INCREASING ATTRACTION, with the largest circulation and greatest popularity of any Magazine in the United States.

NEW DEPARTMENT.—THE TREASURY, will contain articles from Bryant, Longfellow, Percival, Wendell Holmes, Washington Irving, N. P. Willis, Hoffman, Tuckerman, Simms, Halleck, Paulding, Mrs Sigourney, Miss Gould, Dana, Herbert, Fitz Greene Halleck, Miss Sedgewick, Theodore S. Fay, (from whom we have received a Novellette, which we shall shortly commence,) Mrs Annan, Park Benjamin, E. A. Poe, &c.

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MENTAL AND MORAL IMPROVEMENT

of its readers, will from time to time be added.

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every month, altered from the French to suit the more modest taste of the ladies of this country.

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COMBINATION OF SPLENDID ATTRACTI

POETRY.

For the Register.

ORIGINAL HYMN.

Come, let us bow before the Throne
Of Him who heareth humble prayer;
Let us His power eternal own,
And thank Him for His guardian care.
Come, sing to Him a song of praise,
And loud thanksgivings to Him raise.

Immortal by His love we're made;—
Our soul lives ever—never dies—
When from our sight this life shall fade
We'll fly to Him beyond the skies;
There shall all tears of sorrow cease,
There we shall taste eternal peace.

Father, may we deserve that prize
Which Christ to all the good will give—
Help us above the world to rise,
For thee, and thee alone to live—
O! draw us closer unto thee
And from sin's bondage set us free! L. C. W.

West Cambridge.

For the Register.

A CURE FOR GRIEF.

Art thou afflicted, then employment seek.
Strenuously to exert thy mental powers
Will heal, or else allay, thy misery.
Or if thou hold'st a purse well filled with gold,
Impart thy treasures to the destitute.
And as thy purse, so will thy heart grow light.
Art poor in coin? Then give thy services,
And thou shalt find thyself the one most served.
What if thy lot be bare of joy? Find it
By sympathizing with the joys of others.
Remember thou art in the hands of God,
And He, who bounteously feeds the sparrow,
For thee his human offspring will do more.

Essex

GOD IS LOVE.

I cannot always trace the way
Where Thou, Almighty One, dost move;
But I can always, always say,
That God is love.

When Fear her chilling mantle flings
O'er earth, my soul to heaven above
As to her sanctuary springs,
For God is love.

When mystery clouds my darkened path,
I'll check my creed, my doubts reprove;
In this my soul sweet comfort hath,
That God is love.

Yes! God is love—a thought like this
Can every gloomier thought remove,
And turn all tears, all woes to bliss—
For God is love.

PIUS IX.

"It may be that the stone which thou art heaving
From off thy people's neck, shall fall and crush thee;
It may be that the sudden flood shall push thee
From off the rock, whence, prophet-like, believing
In God's great future, thou dost set it free!
Yet heave it, heave it heaven-high, nor fear
To be o'erwhelmed in the first wild career
Of those long-prisoned tides of liberty.
That stone which thou hast lifted from the heart
Of a whole nation shall become to thee
A glorious monument, such as no art
E'er piled above a mortal memory:
Failing beneath it, thou shalt have a tomb,
That shall make low the loftiest dome in Rome."

[Mrs. Fanny K. Butler.

MISCELLANEOUS.

THE HOLY LAND.

BY HARRIET MARTINEAU.

V.—Bethany, and Plain of Jericho.

We made an excursion from Jerusalem to the Jordan and the Dead Sea; going by way of Bethany and Jericho, and returning by the convent of St. Saba. There is at this day so much danger of falling among thieves in going down from Jerusalem to Jericho, that travellers join parties when they can, and unite their guards into a corps of armed men. Our own party of four joined the ten with whom we had travelled in the Desert: and four strangers—European gentlemen—requested permission to ride with us. Thus we were eighteen: and the dragomen, cooks, horsekeepers, and mule-drivers, who took charge of our tents and baggage, and ten armed guards, swelled our number to that of a caravan which no robbers were likely to attack. Indeed we scarcely saw any body the whole way. The dangerous part of the road appeared deserted, and the plain of Jericho, once studded with towns, and filled with fertility, lay before us almost as lifeless as the basin of the Dead Sea.

We left Jerusalem by St. Stephen's gate,—my three friends, myself, and our servants and baggage, and met the rest of the travelling party at the bridge in the valley of Jehoshaphat, at 9 a. m. We proceeded by the camel road to Bethany, which winds up the side of Olivet, and crosses its ridge to the east. As soon as we had passed the ridge, Bethany came in view, lying on the eastern slope of the mount of Olives, and, as we all know, "fifteen furlongs" distance from Jerusalem. It is now a village inhabited by about twenty families; a very poor place; but looking less squalid than might be expected, from its houses being built, as everywhere in that country, of stone,—square, substantial, and large, compared with cottages in England. Its position on the side of the hill is very fine, seen from below.

Before descending the hill, however, we alighted from our horses to visit an old tomb which is called the tomb of Lazarus. No enlightened traveller believes this to be really the place where Lazarus was buried: but to see any ancient tomb on that spot was an opportunity not to be missed; and we gladly went down the dark rock-hewn steps to the little chamber where some corpse had once been laid. I have often wished that the old painters had enjoyed such opportunities; and then we should have had representations of Lazarus coming forth from chambers in the rock, and not rising from such a grave as is dug in European church-yards. The limestone rocks of Judea are full of holes and caverns; and we know from the Scriptures how abundantly these were used by the old inhabitants as dwellings for themselves and their cattle, as a shelter to the wayfarer, a refuge to the fugitive, a hiding-place for robbers, and a place of deposit for the dead. Where a cavern was found with holes or recesses in its sides, a little labor would make it an extensive place of burial. By squaring the entrance, and giving some regularity to the arch of the roof, a handsome vestibule was obtained; and then the recesses were hewn into form for the reception of bodies. Sometimes these recesses had pits; sometimes niches in their walls, so that each recess would contain several bodies: and sometimes they were small, so as to contain only one each. Sometimes the vestibule opened out into passages, which had recesses on each hand; so that a large company of the dead might lie hidden in the heart of the mountain. The whole was secured from wild beasts and other intrusion by a stone door fitted to the entrance, or a large block rolled up against it. Those who have seen these Eastern tombs can never again be puzzled, as I was in my childhood, when reading of "the chambers of the grave," and of the dead calling to one another in the house of death, and of the stone being rolled away from the mouth of the sepulchre. Many a child wonders, as I did, how the way was made clear for Lazarus to come forth merely by the removal of a stone: but, once having stood looking in at the door of a sepulchre, how vivid becomes the picture of Jesus standing there, and calling to Lazarus with "a loud voice," to come forth! How one hears that voice echoing through the chambers of the tomb, and sees the dead man in his cerements appearing from the steps of the vault, or the shadow of the recess!

In the tomb which we explored at Bethany, the vaults went down a considerable way into the rock. One flight of deep, narrow steps led us into a small vaulted chamber; and two or three more steps, narrower still, into the lowest tomb, which had little more than room for one body. The monks, when taken as guides, show in the village what they call the house of Martha and Mary, and that of Simon the Leper: but we did not inquire for these, having no wish to mix up anything fabulous with our observations of a place so interesting as Bethany.

We looked back upon the village again and again as we descended into the valley; and it was painful to lose sight of the place where Jesus was wont to go to solace himself with the friendship of Lazarus and his sisters, and rest from the conflicts which beset him in the great city over yonder ridge. But we were now on the road from Jerusalem to Jericho, and about to pass among the fastnesses of the thieves who seem to have infested this region in all times. After riding along the valley, sometimes on the one hill and sometimes on the other, for three or four miles, we left behind us the scanty tillage spread along the bottom of the valley, and began to ascend to the hollow way which is considered the most dangerous spot of all. Here Sir Frederick Henniker was stripped and left for dead by robbers in 1820. His servants fled and hid themselves on the first alarm. When they returned, he was lying naked and bleeding in the sultry road. They put him on a horse, and carried him to Jericho, where he found succour. Perhaps he was thinking of the parable of the Samaritan when this accident befel him. I was thinking of it almost every step of the way.

Another story was presently after full in my mind;—a beautiful catholic legend which was told me by a German friend in America, when I little dreamed of ever travelling over this spot. Our road now gradually ascended the high ridge from which we were soon to overlook the plain of Jericho. The track was so stony and difficult as to make our progress very slow: and the white rocks under the mid-day sun gave out such heat and glare as made me enter more thoroughly into the story of Peter and the cherries than my readers can perhaps do. And yet the many to whom I have told the legend in conversation have all felt its beauty. It is this.

Jesus and two or three of his disciples went down one summer day, from Jerusalem to Jericho. Peter,—the ardent and eager Peter—was, as usual, by the Teacher's side. On the road on Olivet lay a horse-shoe, which the Teacher desired Peter to pick up: but which Peter let lie, as he did not think it worth the trouble of stooping for. The Teacher stooped for it, and exchanged it in the village for a measure of cherries. These cherries he carried (as eastern men now carry such things,) in the bosom-folds of his dress. When they had to ascend the ridge, and the road lay between heated rocks, and over rugged stones, and among glaring white dust, Peter became tormented with heat and thirst, and fell behind. Then the Teacher dropped a ripe cherry at every few steps; and Peter eagerly stooped for them. When they were all done, Jesus turned to him, and said with a smile "He who is above stooping to a small thing; will have to bend his back to many lesser things."

From the ridge we had a splendid view of the plain of the Jordan—apparently as flat as a table to the very foot of the Moab Mountains, while the Dead Sea lay, a blue and motionless expanse, to the right—(the south)—and barren mountains enclosed the whole. The nearer mountains were rocky, brown, and desolate, with here and there the remains of an aqueduct, or other ancient buildings marking the sites of settlements which have passed away. The distant mountains were clothed in the soft and lovely hues which can be seen only through a southern atmosphere. The plain was once as delicious a region as ever men lived in. Josephus calls it a "divine region;" and tells of its miles of gardens and palm-groves; and here grew the balsam which was worth more than its weight in silver, and was a treasure for which the kings of the East made war. Jericho is called in the Scriptures the City of Palm-trees; and Jericho was but one of a hundred towns which peopled the plain. Now, all near was barren; and equally bare was the distant tract at the foot of the mountains; but in the midst was a strip of verdure, broad, sinuous, and thickly wooded, where we knew that the Jordan flowed. The palms are gone; and the Sycamores, and the honey which the wild bees made in the hollows of their stems. The balsam which Queen Cleopatra so coveted as to send messengers from Egypt for plants to grow at Heliopolis has disappeared from the face of the earth; and, instead of these, and the fruits and sugar canes which were renowned in far countries, we find now little but tall reeds, thorny acacias, and trees barren of blossom or fruit. The verdant strip, however, looks beautiful from afar, and shows that the fertility of the plain has not departed. There is enough for the support and luxury of man, were man but there to wish for and enjoy them.

We descended, by a road like an irregular staircase, the steepest hill I ever rode down. The gentlemen dismounted; but the heat was so excessive that I ventured to keep my seat. When I glanced up from the bottom, and saw the last of the party beginning the descent, it looked so fearful that I was glad to turn away. We were now at the foot of the mountain called Quarantania, supposed by the monks to be the scene of the Temptation. A few pilgrims come from afar every year, to spend forty days on this mountain, barely supporting life during the time by the herbs they find there. I need hardly say that there can be no good reason for fixing on this mountain as the place, and that the choice of it is probably owing to its commanding the plain of the Jordan and its cities—once no unfair specimen of the "Kingdoms of the earth, and the glory of them." The caverns in the face of this mountain, once used as dwellings or tombs, are now the abodes of robbers. When some of our party showed a desire to reach the lower ones, the Arab Sheikh who was responsible for the safety of our party drew his sword across his throat, to show the danger, and barred the way.

It may be remembered, that the men of Jericho complained to Elisha the prophet that the water of their spring was not good, either to drink, or to water their land for tillage, (2 Kings: ii. 19.) and that though their city was pleasant, they could not enjoy it for this reason: and that Elisha purified the spring, "so that the waters were healed unto this day." Beside this spring, now called Ain Sultan, we encamped in the afternoon, and found its waters truly delicious. Nothing could be prettier than this encampment, in a spot so forest-like as to contrast strongly with all we had seen for many weeks past. Our tent was close upon the brink of the clear rushing brook: but the heat was so excessive that we could not endure the tent, and had our dinner table placed under a tree, whose roots were washed by the stream. Broad lights glanced upon the rippling waters, and deep green shadows lay upon its pools. Our horses were feeding in the thicket beyond; and the Arabs sat in groups near the tents. Other parties of our company were dining or lying on the brink of the stream. Every encampment of travellers in these places is beautiful; but I never once saw one so beautiful as this. After a walk to the remains of an aqueduct, and other traces (mere traces) of former habitation in the days when Jericho was a great city, I went, with one companion, to see the spring, which was but a short way from our tents. The water bubbled up from under some bushes, and spread itself clear and shallow, among some squared stones which seemed to show that the source had once been enclosed. By this time it was dusk: the evening star hung above the nearest hill. All was silent about us, except the rustle and dip of the boughs which hung above the water. My companion and I found the temptation to bathe quite irresistible. Under the shadow of a large ever-hanging tree there was a pool deep enough for the purpose, and there we bathed, rejoicing with the people of Jericho in the sweetness of the water.

The Eastern traveller feels a strong inclination to bathe in every sacred sea, river, and spring. How great the interest is, and how like that of a new baptism, those at home may not be able to imagine; and such may despise the superstition which leads hundreds of pilgrims every year to rush into the Jordan. But, among all the travellers who visit the Jordan, is there one, however far removed from superstition, who is willing to turn away without having bowed his head in its sacred waters!

There was no moon to-night: but the stars were glorious when I came out of our tent to take one more look before retiring to rest. Here and there the watch fires cast yellow gleams on the trees and waters: but there were reaches of the brook, still and cool, where the stars glittered like fragments of moonlight. This day stands in my journal as one of the most delicious of our travels.

AN APOLOGUE.

BY MISS CATHARINE M. SEDGWICK.

I dreamed I was sitting on an eminence where the whole scene of life was before me; seas, plains, cities and country—the world and its actors. An old man, with the noble head and serene countenance that befits wisdom, stood beside me, and I turned from a perplexed gaze on this multitudinous human family, to ask of him, "Who is it that so many seem confidently expecting, and so many others to be blindly pursuing?"

"She is an immortal," he replied, "whose home is not in this world. In truth, she rarely visits it. Her companionship is reserved for those, who, in the language of Scripture, 'shall see God as he is, for they shall be like Him,'—her name is *Happiness*. She is never found of those who seek her for her own sake."

"Why then are so many pursuing her," I asked, "why do they not learn from the experience and disappointment of others?"

"The desire of her presence," he replied, "is born with them; the child cries for her: some are ignorant of the means of attaining her; some delude themselves, and others are deluded as to the mode of winning her; few are willing to pay the price of her friendship, and fewer still will receive the truth that she does not abide on earth, even with those most worthy her presence. To them her visits are rare and brief, but they are content to dwell among her kindred, Submission, Tranquility, Contentment and Patience. Take this," he said, giving me a curious eye-glass, "it will enable you to see the distant, to penetrate every secret path, and to discern untold thoughts."

I took the glass—it fulfilled his promise. I now beheld the whole world in pursuit of this enchanting being. Some were crossing the wide sea, some threading the wilderness, masses were crowding into cities, and others flying to the country in quest of her. They looked for her where she was never heard of, and what at first was inexplicable to me, those that most eagerly sought her, and sought nothing else, never, by any chance, found her.

Tired of my general observation, I finally confined my attention to two young persons who began the course of life together. One was a beautiful girl called Brillanta, whom I first saw in a French boarding-school, with teachers in all the arts and various branches of learning.

"Why do they confine me here!" she exclaimed, pettishly, "they tell me I was born for happiness, and I have not so much as heard the rustling of her wings in this tiresome place. Well, I must worry it through, but when school days are over, and I am *'out,'* and surrounded by friends, and followed by lovers, and go at will to operas and balls, then Happiness will be my constant companion!"

This golden future became Brillanta's present. I saw her wreathed with flowers and sparkling with jewels, admired and flattered, and hurrying from one scene of gaiety to another; but instead of the companion she presumptuously expected, there were only Pleasure and Excitement, and at their heels Satiety and Weariness.

"Alas! exclaimed Brillanta, "Happiness is not yet with me, but she will come to my wedding—with the bridal gifts and festivities—she will take up her abode in my luxurious home!" But true Love was not required at the marriage, so Happiness refused to be there. Vanity and Pride were among the guests, and were soon followed by the fiend Disappointment. Happiness could not breathe the air they infected.

A few years passed. "Happiness never has been, never will be here!" exclaimed Brillanta. "My husband is so tiresome! my children teasing! my servants tormenting! I will go to foreign lands, I will explore other countries—surely where so many rush to seek Happiness she must be found." And away went Brillanta, but the chase was vain; she never got so much as a glimpse of Happiness, though she went on pursuing till death overtook her. A mist that had been gathering round her settled into darkness, and I saw her no more.

She whom I had seen start in the career of life with Brillanta was named Serena. She came forth daily from a home where all sweet contentments were, from God-loving and God-fearing parents, to her school-tasks. She had an earnest and sweet countenance, but what chiefly struck me about her was her unlikeness to the rest of the world. She was *not* pursuing Happiness. She was too modest to claim her presence, too humble to expect it. She was so occupied with her tasks and duties that she had no time to think of herself, but she was eager enough to obtain the acquaintance of Happiness for others. What disinterestedness, what self-forgetfulness she practised to achieve this; and, strange to say, when she asked and sought this eluding being for others, she came unsought, unasked, to herself; and when clouds gathered heavily around Serena, so that Happiness could not come, (for her nature requires bright skies,) she sent her helpful handmaid, Patience, and Serena was content and grateful. "How many unexpected, undeserved meetings I have with my heavenly friend!" Serena would exclaim. And, as I saw, Happiness daily saluted her in the lovely aspects of nature, in household loves, in the prayer of faith, and the peace of acquitting conscience. To Serena, in due time also, came the wedding-day, and with the illimitable hope and right confidence that belongs to that period of a woman's life, she said, "Happiness, you will of course preside at this festival!" "Of course," replied Happiness, "for where my best friends gather on the wedding-day—Love, Fidelity, and Moderation,—am I ever absent! But remember, dear Serena, my stay cannot be long; Care, Trial, Sorrow must come to you; I cannot consort with them, but they will prepare you for my constant society hereafter, and make you relish it more keenly." Care, Trial, Sorrow, stern sisters, who come to all, did come to Serena, but they were not always present, and when they were present, their terrors were converted to a precious ministry by the unfailing presence of Serena's best friend, Religion.

My eye followed the whole course of this "traveller between life and death," and I saw that she met Happiness on many an elevation in her life, at many a bright spot or sudden turn; and finally when the gates of death opened to her, I saw her celestial friend, with open arms, awaiting her, to abide with her forever and forever.

ANECDOTE OF ELIAS HICKS.

BY LYDIA MARIA CHILD.

The following anecdote was told me by a member of the Society of Friends. It made a strong impression on my mind, because it shows so clearly the excellence of a bold meekness and Christian firmness in discharge of duty; because it adds another fact to prove, that he who trusts in moral power hath ever a brave indifference to threats of physical violence.

When Elias Hicks was preaching in Virginia, many years ago, he took occasion to bear a powerful testimony against the sin of slavery. Among the large audience collected together by the fame of his eloquence, were several planters; and they, of course, were sorely aggrieved by his remarks. One in particular was so filled with wrath, that he swore vehemently he would blow out the preacher's brains, if he ventured near his plantation.

When this threat was repeated to Elias, he quietly put on his hat and proceeded straightway to the forbidden spot. In answer to his inquiries, a slave informed him that his master was then at dinner, but would see him in a short time.

The preacher seated himself, and awaited quietly until the planter entered the room. In serene tones, he addressed him thus:

"Friend, I understand thou hast threatened to blow out the brains of Elias Hicks, if he comes near thy plantation. I am Elias Hicks!"

What could brute force do in a dilemma like this? To have taken pistols and deliberately shot an unresisting guest, would have been too assassin-like. It would have been a deed of ill-appearance; and moreover it *could not be done* by reason of a restraining power within. Earnestly as the planter might wish the preacher in heaven, he could not, under such circumstances, help to send him thither. He did the best he could to sustain his position. He stammered forth in a tones, an acknowledgement that he did make use of such a threat; and he considered it perfectly justifiable when a man came to preach rebellion to his slaves.

"Friend," replied Elias "I came to preach the Gospel, which inculcates forgiveness of injuries upon slaves, as well as upon other men; but tell me if thou canst, how this Gospel can be truly preached, without showing the slaves that they are injured, and without making a man of thy sentiments feel as if he were encouraged in rebellion!"

This led to a long argument, maintained in the most friendly spirit. At parting, the slaveholder cordially shook hands with the Quaker, and begged him to come again. His visits were renewed; and six months after, the Virginian emancipated all his slaves.

THE SAILOR.

Of all men in the world the sailor is entitled to the highest sympathy, reward and encouragement. His life involves a danger, a constant danger, unknown to the landsman. While the merchant prince sleeps on his purple cushions, and has his dreams mellowed by aroma gathered from the desert and fertile valley, while he counts his treasure on the deep, accumulating beyond the desire of a Midas, the sailor, biding the fiery sun of the tropic, and the iceberg and northern blast, watches the compass and divines the starry heavens, patient, brave and generous beyond compare, bringing from every clime its abundance. He spreads the luxuries of the world before us, without ostentation, and too often without reward. Were they without caste, those peerless men headed by the Genoese, who sought a world in the trackless ocean, who felt their faith and heroism kindle under the glow of the North Star! Were they but necessary drudges when, defying the oppressed world's derision, they bore on from day to day, the wind lashing their canvass and the clouds hanging black with wrath above them, until there arose a cry of "Land! land!"—such a cry as shall not again be uttered until the world discovers its lost Paradise! And they, too, who, beaten by their fellows and the tempest, sought a shelter in the wilderness, daring the billows that bore them to a rock planted for their feet, to be henceforward a shining monument! And has the navigator's toil, traversing the ocean to exchange the fruits of the soil, to mingle the sympathies of nations, and spread light and blessing over the earth and the farthest islands of the sea, changed and become debased, while humanity, liberty and religion have illumed the faces of the dwellers upon all the mountains and in all the valleys? Let us believe it is not so.

No man should have a higher aim, as indeed no man has a higher trust or a more splendid field in which to labor for and guard it, than the mariner. Above all other men he should be a brave, temperate, true-hearted and religious man. He has the leisure that belongs not to the landsman. He may have all the appliances of knowledge and philosophy that belong to the latter, while there is superadded a new and sublime world for his study and contemplation. The language of the winds and tides—of the blue expanse beneath and above, full of changing phenomena, beautiful as new—ay, beautiful as ever new—and which enters not into our foggy vision! These bring him closer to God, to the spirit of the universe—and, as the surf sounds its perpetual anthem in his ear, it teaches him of an Omnipotence, before which human art and strength as the dew on summer flowers, as the green leaves in the grasp of autumn. The profession of the mariner who is rightly cultured, and superior to the craft that earns his bread and meat, I conceive to be, in many of its aspects, the grandest in the world. It teaches the heart to be brave and yet humble, to be generous while it remains just, and divests itself of that selfishness which man exhibits everywhere else in proportion to his present chances of safety and independence. At sea, faith rests not upon frail arms of flesh, nor even in the stoutest oar, for the pride and pomp of Navies lie strewn in the deep!—it must rest upon the dispositions of the universe—upon the WILL OF GOD!

On land, man is not so intimately in converse with the ruler of the elements; he is not so reminded from day to day that his life hangs like the gilded sword above the tyrant's neck, by a single hair, which the slightest wind may break; and he naturally yearns not toward his fellows with the earnestness and faith that, even in his lowest condition, characterizes the sailor. As an educated and thinking class, what harvests might not the mariners reap. The ocean opens up new treasures, the heavens gleam fairer light, their eyes gaze out by day and night, and ten thousand phenomena plead to them for impression and remembrance. Their intercourse is with all nations: and they have the power to make themselves heard, respected and admired over the world. As discoverers, as missionaries, as interpreters of the languages and habits of all countries, how greatly might they add to the stock of human knowledge and peace! The highest effect of reform among sailors is not that insurances are more easily and cheaply effected, (though this is a fact worth noticing,)—not that the safety of human life in the travel that is so rapidly increasing on the great waters is doubled—but rather, it lies in the fact of a class without caste becoming *men*, to enjoy somewhat of the fruit of their labor and peril, and be a source of pride to whatever nation they inhabit. God bless the mariner who dares every danger for mankind, and knows not whether his castle, so fair and stately in the morning when it swings from its anchor, will stand to the going down of the sun, or when he lay his head on the pillow, whether he shall awake above or beneath the waters! [N. Y. Tribune.

Scene in an Iceland Church. The scene in an Iceland church on a Sunday, is said by a traveller to be of a singular and interesting kind. The little edifice, constructed of wood and turf, is situated, perhaps, amid the rugged ruins of a stream of lava, or beneath mountains which are covered with never-melting snows, in a spot where the mind almost sinks under the silence and desolation of surrounding nature. Here the Icelanders assemble to perform the duties of religion. A group of male and female peasants may be seen gathering about the church, waiting the arrival of their pastor, all habited in their best attire, after the manner of the country; their children with them, and the horses which brought them from their respective homes grazing quietly around the little assembly. The arrival of a new comer is welcomed by every one by the kiss of salutation; and the pleasures of social intercourse, so rarely enjoyed by the Icelanders, are happily connected with the occasion which summons them to the discharge of their religious duties. The priest makes his appearance among them as a friend; he salutes them individually, each member of his flock, and stoops down to give his almost parental kiss to the little ones who are to grow up under his pastoral charge. Those offices of kindness performed, they all go together to the house of prayer.

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They have also published another Edition containing in addition to the Hymns embraced in supplementary pages, a SERVICE BOOK for the use of those Societies desiring to introduce this mode of worship.
Two separate editions will in future be issued—one with the text as heretofore, for use where this edition is used or desired, corresponding in all respects to the one now in use, with the addition above referred to, but on new type, and the other with the Service Book and Supplementary Hymns.
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